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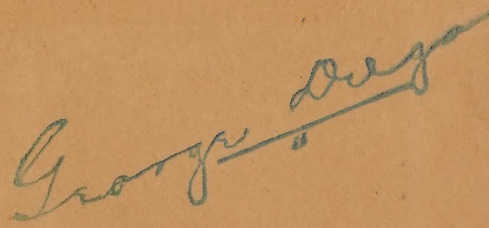

A

COMMENTARY

ON THE

HOLY SCRIPTURES:

CRITICAL, DOCTRINAL AND HOMILETICAL,

WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS.

BY

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ASSISTED BY A NUMBER OF EMINENT EUROPEAN DIVINES.

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IN CONNECTION WITH AMERICAN AND ENGLISH SCHOLARS OF VARIOUS DENOMINATIONS.

VOLUME III. OF THE OLD TESTAMENT:

NUMBERS AND DEUTERONOMY.

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NUMBERS;

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OR, THE

FOURTH BOOK OF MOSES.

BY

JOHN PETER LANGE D.D

TRANSLATED AND ENLARGED BY

REV. SAMUEL T. LOWRIE, D.D.,

AND

REV. A. GOSMAN, D.D.

NEW YORK:
CHARLES SCRIBNER'S SONS.
1899.

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PREFACE BY THE AMERICAN EDITOR.

THIS volume embraces the last two books of the Pentateuch.

The Commentary on *Numbers* was prepared by Dr. LANGE, and appeared, together with *Exodus* and *Leviticus*, in 1874. The translation, after many delays beyond my control, was finally entrusted to the Rev. Dr. LOWRIE and the Rev. Dr. GOSMAN. The Rev. Dr. LOWRIE is responsible for the Introduction (original), and for chaps. i.–xx. 13 and chap. xxxiii. His additions are, as usual, included in brackets, and marked TR. They bear chiefly on the geography and topography of the regions traversed by the Israelites from Mt. Sinai to Mt. Hor and the plains of Moab, with reference to the most recent explorations of the Sinaitic Peninsula. The Rev. Dr. GOSMAN prepared the remaining chapters of *Numbers*, and his additions are marked by his initials.

The Commentary on *Deuteronomy* is the work of the late Pastor F. W. J. SCHROEDER, who studied with me in Berlin and succeeded the celebrated Dr. FRIEDRICH WILHELM KRUMMACHER in the First Reformed Church of Elberfeld.* It was published separately in 1866. The English edition was at once taken in hand by the Rev. Dr. GOSMAN and stereotyped, but it had to wait for the completion of *Numbers*.

In the mean time the Mosaic authorship of Deuteronomy has been subjected to new trial. Hence Dr. GOSMAN was requested to add a special Appendix with reference to the views of Bishop COLENSO, Dr. KUENEN, Prof. WELLHAUSEN, and Professor W. ROBERTSON SMITH. This was the more necessary since the Deuteronomic controversy as connected with the doctrine of inspiration has assumed a serious ecclesiastical aspect in the Free Church of Scotland, which has hitherto been singularly free of any departure from traditional orthodoxy, but is now almost equally divided on the soundness and admissibility of the views of one of her public teachers. It may be doubted whether Presbyteries, Synods and General Assemblies are the proper judicatories for the adjustment of purely critical questions on which the first biblical scholars of the age are at issue among themselves, and have not yet reached final conclusions; but on the other hand, a free Church which supports its theological schools

* See obituary notice in Preface to the vol. on *Ezekiel*.

without aid from the state, has a perfect right to control the teaching in the same; moreover the interest of the Scotch people in such questions marks a great progress beyond the prevailing indifference and passivity of the laity in other countries and churches. There can be no doubt that the ultimate result of these controversies will be a clearer insight into the human growth of the Bible as a literary production, and this, instead of weakening our faith in the divine Scriptures, will only strengthen it in the end; just as the fullest investigation of the laws of nature will lead to a more profound adoration of nature's God.

With this volume the English reproduction of Dr. LANGE'S *Bibelwerk* is completed. But the American Editor and Publisher have concluded to add an original volume on the *Apocryphal Books*, which have almost passed out of sight, and yet are quite important historically as the connecting link between the Old and New Testaments. This volume is now passing through the printer's hands.

PHILIP SCHAFF.

UNION THEOLOGICAL SEMINARY,
New York, Oct. 1, 1879.

BOOK OF NUMBERS.

INTRODUCTION.

§ 1. THE POSITION AND CHARACTERISTIC MARK OF NUMBERS.

[See the vol. on Exod. and Lev. for Dr. LANGE's view of the position and characteristic mark of Numb. in what he calls "The Trilogy of the Law," *viz.*, pp. 4, 5, 7, and also the vol. on Gen., p. 92. He designates Exodus as the prophetic book of the Theocracy, Leviticus as the priestly book, and Numbers as the kingly book. "Numbers therefore stands with the impress of the kingly revelation of Jehovah." "The fundamental thought of the book of Numbers is the march of the typical army of God at the sound of the silver trumpets, the signals for waging the wars of Jehovah, until the firm founding of God's state, and the celebration of the festivals of victory and blessing of Jehovah in the land of promise. Around this centre are grouped the separate parts of the book."

§ 2. THE ORIGIN AND COMPOSITION OF NUMBERS.

On the Origin and Composition of Numbers, see the vol. on Genesis, pp. 94–100. What is said in that volume on the Pentateuch in general has its particular application to Numbers. In the same vol., pp. 104–115, what is said with special reference to Genesis reflects also the debate in relation to the genuineness and authenticity of the other books of the Pentateuch. That Introduction reflects the controversial situation in 1864, or fifteen years ago. The controversy has continued meantime, not materially changed in its prominent features, but modified in some of its particulars on the side of those that oppose the traditional and orthodox view of the Mosaic authorship of the Pentateuch. The controversy has made progress at least in interest, especially in England and America. As the latest exponents of the destructive school of criticism on English ground, the reader may be referred to the article "*Bible*" in the latest edition of the *Encyclopedia Britannica*, and to the translations of two works of Dr. A. KUENEN, Prof. of Theol. in the University of Leyden, *viz.*, his "*Religion of Israel*" and his "*Prophets and Prophecy in Israel.*"

Perhaps there has also been progress in the matter of the controversy. The last-named author, and his English sponsor, J. MUIR, Esq., D. C. L. of Edinburg, seem to think so. The recent "advance in the application of just methods of inquiry" has, they think, thrown its light on the history of that religion that claims a divine and supernatural origin. The application of these new laws of investigation "has issued in important and satisfactory results." This seems to say that the result referred to is an assured and final position, in which the critics are satisfied to rest. It could only be a pleasure to concur in this view. For then the greatest difficulty of the controversy would disappear for the adherents of the orthodox view. Heretofore, while the latter view has presented one distinct and consistent position to its adversaries, these have continually changed position and front. Thus the defence and attack have had to be constantly renewed. "The Documentary Hypothesis" was succeeded by "The Fragmentary Hypothesis," and that again by "The Supplementary Hypothesis," while EWALD, like a free-lance, came on with his explanation (see SMITH'S *Bib. Dict.* article PENTATEUCH) in which he was so confident, that it could only be an affront to him to call it an hypothesis at all.

The newer position also claims to be more than a hypothesis. It is the clear result, the satisfying conclusion of an inductive process. It is the postulate of what is found to be the situation after an unprejudiced collection and calculation of all the phenomena of the case. It is a view that fully explains the documents presented to our investigation. As the astronomer has but to turn

his telescope to a certain quarter of the heavens to see a planet never seen before, but whose existence he has conjectured and then verified, and then calculated to its present position, so the critic has calculated this explanation. This then ought to be the final stand.

Summed up it is as follows: The Pentateuch and later historical books of the Bible, previous to the captivity, are the production of the eighth and seventh centuries B. C. What they recount was not meant to represent the actual past, but to represent and impress the religious convictions of the writers. These were the prophets. "*They have given to Israel its history.*" This material so originated, received a second treatment from the priestly class, who interwove and added matter of their own, thus making more history in their own sense, and in the interest of the temple and its service. There is a residuum of history or fact. But it is of course small, and the amount of it is not to be determined with assurance. KUENEN, indeed, holds that upon certain hermeneutical principles he can accurately, and to a great extent certainly, discriminate the wheat from the chaff. But grant him his principles, and he can do anything. And so indeed can any one else.

To the common understanding this appears to charge the prophetic authors of the religion of Israel with deplorable morality. But not so, say the critics. This difficulty is cleared up by reflecting on the character of their times, and the unreasonable expectations we have about writing history. The prophets were grand and good characters, and they gave to their race, and through them to the world, the great blessing of *ethical monotheism.*

Thus it appears that we must divest ourselves of two unreasonable assumptions when investigating the origin and composition of the Pentateuch and other books of Scripture. *First,* we must dismiss the idea that the honest author can, or even can pretend to recount the actual facts of the past. Even an eye-witness of such facts can only give his own conception of them. But let there be a longer or shorter interval of time between the narrator and the events; "let it be assumed that he has to enlighten his readers, not concerning facts which are indifferent, but on a subject which inspires himself with the most lively interest; let it be conceived that he writes, not as an individual, but as a representative of the order or class to which he belongs; let it be supposed, finally, that, in composing his narrative, he has a definite aim in view, which he would not, for anything the world could give, wish to miss; let these conditions be granted, and will it be imagined that his representation *can possibly* be a faithful impress of the reality?" *Second,* we must dismiss the assumption of a critical public opinion in the time and among the people that witnessed the production of these books. "In our days, the individuality of the historical writer is held in check, as it were, by public opinion. This demands from him truth, nothing but the truth, and shows itself severe in the maintenance of this requirement, and in the punishment of every sin against it. In antiquity, in Israel as well as elsewhere, the case was different. The historian could then move much more freely. Attention was directed more to the spirit in which he wrote, and to the tendency of his narrative, than to the truth of the entire representation, and to accuracy in the details. The object was, to express it in one word, the training of the reader in this or that religious or political direction. In the estimation of the writer, the account of what had occurred was subordinate to that end, and was, therefore, without the least hesitation made to subserve it."

This represents the view-point and latest deliverance of the critical school. Again it encourages the hope that we have in it the final result of their efforts. For what can they want more? They have a result that does not leave a vestige of religion. Among those that hold such views there is not a crumb of good left for earnest minds to contend about. There is room left only for the egotistic strife as to who is right in regard to opinions that have no longer a living interest. The triumph of such views would be the extinction of all but an antiquarian interest in the questions involved. The religion of the Bible would then have no more power on earth than the religion of the Druids.

The controversy has life only because the traditional and orthodox belief in the supernatural origin of these books still lives. It will continue as long as the divine truths involved in the orthodox belief continue to reprove men for sin against Him whom these books reveal, and call on men to repent and be reconciled to Him, and while men resist the claim. Thus, spite of the encouragement indulged above, it is evident, that, in the newer view developed since Dr. LANGE wrote the Introduction to Genesis, we have at best only the last result of the *present* opponents. When their position has proved untenable, then will others arise that will attempt another position.

The obvious objection to the view given above is the same that has been successfully objected to views that preceded it, *viz.*, that it creates a difficulty greater than the one it claims to have solved. Granted that it has explained the origin of the literature we have; what then accounts for the entire absence of another school of literature that such a condition of things must have produced? For if there were true prophets, there were also false prophets. The authors of this view think proper, indeed, to use terms less invidious, and adopt instead the terms "canonical prophets, and the so-called 'false-prophets,' or the other prophets." They honor both classes, ascribing good faith to both. They make them differ essentially only in this, that "the Israelite could either make his religion subordinate to his national feeling, his patriotism, or let that religion rule over the latter. Now the first way was followed by the 'false prophets,' in the second we find the canonical prophets." Let it be so. The difference is well stated; but it is evident the difference is estimated very differently by an orthodox thinker from what it is by the authors of the view we are considering. The latter mean to say, that the so-called false prophets were not as bad as they are made to appear by the *ex parte* and only evidence that has come down to us, *viz.*, their opponents the canonical prophets. But then the mystery appears: how is it that we have nothing from "the so-called false prophets?" Why have we only a literature of the canonical prophets? "The other prophets" were evidently the popular prophets of their day. They were the more numerous. As they had a ready hearing, so what they wrote would have a wider circulation. If they were so respectable after all, then they could not have been the least inferior to the canonical prophets in literary ability, and their zeal would not suffer them to be behind in employing their pens to propagate their convictions. They too must have "made history" in their own interest. And what those popular prophets would write had a thousand chances of being handed down to one chance of the canonical prophets. The objection now urged is so obvious as not to need amplification. The fact of there being no such literature is a demonstration that there could have been no such literary activity as that ascribed to the 8th and 7th centuries B. C.

Moreover, how is it possible to conceive that any men, with honest or dishonest intent, could make history in the way and under the circumstances represented by this view? Of course we can conceive of men speaking and writing thus. If we were slow to believe it, these writers of the critical school would dispel all doubt by their own performances. But this is not a question merely of how men may write, but also of the public acceptance of what they wrote. How could men gain credit by such writing, or commend their opinions in this way? The facts they manipulated could only serve their purpose if they were commonly accepted by the public to which they addressed their writings. Otherwise these facts could point no moral. Granted that what they wrote reproduced a mere skeleton of reality; they would not be allowed, without challenge, to dress up the skeleton with invented details to suit their purpose. This might be done by popular prophets chiming in with the patriotism and fashion of the day. It might be, also, if there were only one class of men to write the records. Much history has been falsified this way. But it could never be successfully done by unpopular prophets, who had not only the mass of the nation against them, but also another and larger class of popular prophets, whom this view assumes to have been deservedly respectable for their patriotic aims and for their ability to teach the people The very condition of things assumed by the view would imply that there was such "a public opinion as would hold the individuality of the historical writer in check, and demand of him the truth and nothing but the truth." Or if we must assume a public indifferent to facts and only interested in the didactic aims they were made to subserve, then we should find not only the traces of a prophetic and of a priestly manipulation of these and kindred facts, but also traces of similar productions, not merely of the false prophets, but also of purely political and other authors.

Other objections might be urged to the view in question. But it is enough to refer to the admirable note of Dr. T. Lewis on the same subject in the vol. on Genesis, p. 99. What he says is applicable to the present case, and is likely to be applicable to all other efforts to explain the origin and composition of the books of the Bible, except that which ascribes to them a divine and supernatural origin.

§ 3. ANTIQUITY OF THE BOOK OF NUMBERS.

A brief statement of proofs of the antiquity of the book of Numbers will be in place here. This is more profitable labor than the attempt to answer the objections that are made to the claim of antiquity. For, as has been shown, any writing of this sort soon needs to be written over again.

The positive proofs, however, are of lasting value. Moreover, if they are convincing, the mind will rest in them, and not be troubled at the suggestion of difficulties that are hard or even impossible to explain. Such difficulties attend all records of the past. Advantages attend the exhibition and appreciation of the proofs relating to a single book that are missed in the defence of the Pentateuch as a whole. For this reason the following are offered here.

The testimony of the other Scriptures. The other four books of the Pentateuch are of course not appealed to. But all the other Old Testament Scriptures may be appealed to, and they afford convincing proof of the pre-existence of Numbers. This evidence, in such books as are known to have been written long after the events recorded in Numbers, proves that Numbers must have existed as a book *long* anterior to the origin of the latter books. Attention is asked to the following citations from other Scripture (excluding the Pentateuch) that reflect the matters recorded in Numbers.

Joshua presupposes Numbers in almost every chapter. But take the following:

Josh. i. 7 comp. Num. xxvii. 23.
Josh. ii. 10 comp. Num. xxi. 24, 34, 35.
Josh. v. 4 comp. Num. xiv. 29; xxvi. 64, 65.
Josh. xvii. 3 sqq. comp. Num. xxvi. 33; xxvii. 1.
Josh. xvii. 3 sqq. comp. Num. xxxvi. 2.
Josh. i. 12 sqq. comp. Num. xxxii. 20–28.
Josh. iv. 12 comp. Num. xxxii. 2, 27, 28.
Josh. ix. 14 comp. Num. xxvii. 21.

Judges. Compare the oft-recurring expression "they did evil in the sight of the Lord," Jud. iii. 7, 12, *etc.*, with Num. xxxii. 13.

Judg. i. 20 comp. Num. xiv. 24.
Judg. xi. 12-27 comp. Num. xx. 14-21.
Jud. ii. 3 comp. Num. xxxiii. 55.
Jud. xx. 18 comp. Num. ii. 3.

1 Sam. x. 25 comp. Num. xvii. 7 (22).
1 Sam. xv. 29 comp. Num. xxii. 19.
1 Sam. xviii. 13, 16 comp. Num. xxvii. 17.
1 Sam. xv. 6 comp. Num. x. 29, 32.
1 Sam. xviii. 17 comp. Num. xxxii. 20, 27, 29.

Notice the frequent mention of inquiring of the Lord by the High Priest 1 Sam. xiv. 19; xviii. 9; xxx. 7, *etc.*, and comp. Num. xxvii. 21.

1 Kings xxi. 3 comp. Num. xxxvi. 7
2 Kings xviii. 4 comp. Num. xxi. 5-10.

Psalms iv. 6; xxxi. 16; xlvii. 1; lxxx. 3, 7, 19; cxix. 135; cxxi. 7 comp. Num. vi. 22-26.
Psalm lv. 15 comp. Num. xvi. 30-33.
Ps. lx. 12 comp. Num. xxiv. 18.
Psalms lxviii. 1, 2; cxxxii. 8 comp. Num. x. 35, 36.

Proverbs i. 12 comp. Num. x. 35, 36.

Hosea ix. 10 comp. Num. xxv. 3.
Micah vi. 5 comp. Num. xxii.—xxiv.

Amos ii. 11, 12 comp. Num. vi. 2, 3.
Amos ii. 9 comp. Num. xx. 24; xiii. 28, 32, 33.

Isaiah xlviii. 21 comp. Num. xx. 11.
Jeremiah xlviii. 45, 46 comp. Num. xxi. 27, 28.

Ezekiel xxxiv. 5, 6 comp. Num. xxvii. 17.
Obadiah 4, 19 comp. Num. xxiv. 18, 21.

Tuch (*Die Genesis*, p. xc.) is quoted as saying (in opposition to De Wette and Von Bohlen, who deny that there are any references to the Pentateuch in the earlier prophets) that there are found about eight hundred indications of the pre-existence of the Pentateuch in the prophets of that period. This assertion has great probability. If true of the earlier prophets it is equally true of the books commonly supposed to precede them. Of these indications Numbers has its due share. Thus the citations given above will not be understood as representing in the least degree the proportion of such traces of the pre-existence of Numbers. They are only proofs that such traces exist, and serve as illustrations of their nature. The greater the familiarity with the Scriptures, the more does this relationship of its parts appear in many indications that can only be appreciated by familiarity. Of this sort are the archaisms which appeal only to one acquainted with Hebrew (see art. Pentateuch in Smith's *Bib. Dict.*, and J. Macdonald, *Introd.* vol. i. pp.

300–314, who also refers to HAEVERNICK'S *General Introd.*, translation pp. 155–171, and to EDWARDS' *The Authenticity and Genuineness of the Pentateuch*, § 5; and to the *Biblioth. Sacra.*, ii. 387–398). Other indications of this sort are peculiar phrases and turns of expression, that are explained by the pre-existence of Numbers, just as similar usages in the English tongue now are explained by the existence of the authorized English version of the Bible, or the existence of a classic like Shakspeare. Some of this sort of indications are embraced in the foregoing list. It is especially such traits that indicate a *long* pre-existence of the book that is evidently their original source. For it requires a long time for such forms of expression to merge into the common language of the people.

Take only the references given above and we have recovered a considerable part of the substance of the book of Numbers.

Num. ii. 3. Judah first in war.
Num. vi. 2, 3. Institution of Nazarites.
Num. vi. 22-26. The Aaronic blessing.
Num. x. 29, 32. The kindness of Jethro and Hobab, the Kenites of Midian.
Num. x. 35, 36. Moses' words for the march and the halt.
Num. xiii. 28, 32, 33. The Anakim.
Num. xiv. 24. Caleb to possess Hebron of the Anakim.
Num. xvi. 30-33. Destruction of Korah.
Num. xvii. 7. Moses laying up the rods before the LORD.
Num. xx. 11. Water brought from the rock.
Num. xx. 14-21. Request to pass through Edom.
Num. xxi. 5-10. The Brazen Serpent.
Num. xxi. 17. The song of the well.
Num. xxi. 27, 28. The song relating to Heshbon.
Num. xxi. 24, 34, 35. The fate of Sihon and Og, kings of the Amorites and of Bashan.
Num. xxii.—xxiv. The history of Balaam.
Num. xxiii. 55. A snatch of Balaam's prophecy.
Num. xxiv. 18. A snatch of Balaam's prophecy.
Num. xxv. 3. Israel and Baal-Peor.
Num. xxvi. 33.
Num. xxvii. 1; xxxvi. 7. Inheritance of the daughters of Zelophehad.
Num. xxvi. 64, 65. The new generation after the perishing of those that came out of Egypt.
Num. xxvii. 17. Moses' prayer for a captain.
Num. xxvii. 21. Inquiring of the LORD, through the High Priest, by Urim and Thummim.
Num. xxvii. 23. Moses commanded to ordain Joshua captain.
Num. xxxii. 20-28. Settlement of tribes east of Jordan, and their covenant to aid in the conquest of West Jordan.
Num. xxxiv. 55. Remnants of Canaanites to be thorns in Israel's side.
Num. xxxvi. 7. The inheritance of fathers not to be given up.

This collection would not help in any degree to reconstruct the book were it missing; nor could any amount of such hints of some existing record found in the other books of Scripture. But the existence of such a book as Numbers explains the passages where these hints are found, while the coincident thoughts and expressions meet as concentrated rays of light upon this book as their focus. Consider the amount and variety of the matter reflected in these citations. We have transactions with historic nations such as Edom, Moab, Bashan. We have the origin of relations among the twelve tribes of Israel, like the settlement of East Jordan by the two and a half tribes. We have the origin of social institutions such as the laws of inheritance. We have the account of sins of Israel and their punishment that we find appealed to ages after as warnings. We have miracles, such as water from the rock, and healing by the Brazen Serpent. We have snatches of ancient songs and prophecy. We have the origin of religious usages such as the appeal to Urim and Thummim, and the institution of the Nazirites. We have the origin of the Aaronic blessing of which so many traces appear in all the later Hebrew literature. When we have so much, and a little industry may collect much more, we have convincing proof that the book which

so explains them all must have existed previous to all this literature in a form as complete as we now have it. It is easier to think that it may have suffered some curtailment than that later hands have added to it, and that the mutilation of this or some similar record explains why we have no documentary proof of many other things in the later books of Scripture relating to the same period of which Numbers treats.

It must be borne in mind, that the present question has nothing to do with the credibility of the things recorded in Numbers, but merely with the existence of such a written record. The observance of this necessary distinction greatly simplifies the investigation. It is mostly by confounding with this the credibility of what is recorded, that the investigation is embarrassed, and many are led helplessly astray in making the investigation. When this distinction is observed, the foregoing proof becomes irresistible, that Numbers existed previously to all this literature that reflects its existence. It is this sort of proof that is justly relied on in establishing the antiquity and apostolic authorship of the New Testament Scriptures.

It is to be noticed that the foregoing only proves the relative age of Numbers. It is older than this other literature. But if all this other literature should appear to have originated in the 8th and 7th centuries B. C., then not much is gained. Numbers was then only written before the 8th century B. C. It may have been in the 9th century B. C. But it may be confidently urged that the foregoing proof involves a more satisfactory conclusion. The foregoing citations, with little exception, give matter peculiar to Numbers. Nothing else claims to be the original record of them. Unless the subsequent literature, shown to be such by its reflection of this book, were the work of one man, or of a few men working in collusion (a most unreasonable if not impossible assumption), these various books could never betray such common familiarity with Numbers. Such familiarity, common to such different productions, can only be explained by the book which all reflect. It must have been so much older and thus so generally known, that no one could be ignorant of it that would write such books as follow, nor write such books without allusions to matter contained in Numbers.

Numbers must have been in fact, just what it has been traditionally alleged to be, *viz.*, a sacred book of the Israelites of a date much older than the books that were written long after the matters it records. It must have been such a book to David, since it is reflected in his Psalms—five of the Psalms cited above being ascribed to him. But this refers Numbers to a period so long previous to the time when literature at all flourished in Israel, that it is easier to ascribe its authorship to the age of Moses himself than to any other generation preceding Samuel.

Of course, if the literature subsequent to Numbers is proved to be as old as the traditional belief has maintained, then this throws the age of Numbers back to the period to which tradition has always assigned it. And we may, in this estimate, disregard Joshua, which, being so near the same period, might be taken as reflecting the same events independently of any written record. We cannot of course in this place touch on the subject of the genuineness of the later books of Scripture.

The internal proofs of the antiquity of Numbers. These are so numerous and so manifest that one can have no other idea than that he is reading the account of an eye-witness of the matters recorded, until criticism points out alleged anachronisms and other discrepancies. These are so few and inconsiderable that they can have little weight. It can only enhance the force of the argument in favor of the antiquity of Numbers to review these objections (see below § 7).

First, the book assumes to be the account of a contemporary and eye-witness of the events. Parts of it are expressly claimed to be the production of Moses himself (xxxiii. 2). This point is too manifest to need amplification.

The details of the account down to minutiæ correspond with the assumption. It describes what befell a numerous people during a period of migratory life. It does this not only with fidelity to the situation, but there is an entire absence of any reference that betrays any acquaintance with any other condition of the people except the sojourn in Egypt that preceded it. For example all references to solidly built houses and walls relate to other people, or to a prospective condition of the nation. The Tabernacle was a monument that lasted till the days of David, and as such it alone affords satisfactory proof of the genuineness and authenticity of the Pentateuch, that is worthy of being made a distinct treatise. It was reproduced in the temple of Solomon, which was only an enlarged copy of the Tabernacle (see article TEMPLE in SMITH'S *Bib. Dict.*) the peculiar construction of which can only be accounted for by the pre-existence of the Tabernacle and such

a history as we have of the Tabernacle in the Pentateuch. The peculiar contribution to this evidence as it relates to Numbers, is seen in chapters iii., iv. that give account of the Levites being charged with the care of the Tabernacle, and its transportation on the journey. Some of the most remarkable of the arrangements there described are reflected in 1 Chron. xv. The orders for bearing the ark described in the latter place are satisfactorily explained by the account in Numbers. It is impossible that the account in Numbers could have been invented at a later date to suit the representation in 1 Chron. Moreover, if the regulations of which Numbers gives account, were the ground for those described in 1 Chron. xv., then they must have been handed down by a written record. For in no other form could details so copious and so minute be handed down.

And this leads to the remark, that the detailed accounts of various things in Numbers give evidence of being from an eye-witness and participator in the transactions. The first five chapters abound in this evidence: the numbering of the people, the arrangement of the encampment, the offerings of the princes at the dedication of the Tabernacle, the order of march. No other reference is ever made in later times to most of these matters. No motive can be conceived for a writer of later times mentioning them, much less for inventing them. They were matters of present interest and could only be recorded, not only while fresh in the memory, but also while of actual importance.

Various institutions of later ages among the Israelites can only be accounted for by records in Numbers. The silver trumpets (x.), the laws of inheritance (xxvii.); the Little Passover (ix.), the Sabbath-breaker (xv.). No later writer could be supposed to invent such accounts of the origin of these institutions; and if they are true, none but a contemporary can be supposed to have recorded them.

The accuracy of the account in respect to geographical data gives most convincing proof of Numbers having been *written on the spot.* Modern explorers of the Sinai peninsula have often verified this accuracy, and in the effort to identify the localities and course of the wanderings of Israel in the desert, no progress has been made except where explorers have assumed that this account is correct. In illustration of this see the commentary on xiv. and xxxiii. 10. Another illustration, combining also historical accuracy, is seen in xiii. 22, where see the commentary. If this geographical accuracy be admitted, then it involves the inference that the account must have been written on the spot. In this age of travellers, a common experience teaches that it is very difficult to observe such accuracy in one's accounts of his journeys without one has made his record on the spot.

And this leads to the remark, *viz.*, that "many portions of the narrative have all the appearance of a journal of daily transactions, or at least a summary of such. This is discernible in the precise specification of time and place given in connection with the more important incidents, particularly in the list of encampments in chap. xxxiii. 1-49, and with regard to which it is stated (ver. 2) 'Moses wrote their goings out according to their journeys;' and, indeed, the document bears all the marks of its having been written at the time thus intimated. This will be sufficiently apparent from the following observations: First, even the contradiction alleged to exist between the statement in vers. 30, 31, according to which the Israelites journeyed from Moseroth to Bene Jaakan, and Deut. x. 6, which makes the march to have been in the reverse order from Bene Jaakan to Moseroth, however it may be explained, is certainly rather unfavorable to the assumption that the narrative is the work of a later writer, and one of course freely inventing the circumstances of the case. For such a writer would not, by any possibility, have admitted so glaring a discrepancy. Further the historical notices of vers. 4, 9, 14, 38 could only have proceeded from a contemporary writer, for they are natural only in such a case, bespeaking an eye-witness, being in fact lively reminiscences summoned up in association with the names of localities." J. Macdonald, i. p. 277, "Upon their gods also the Lord executed judgments," xxxiii. 4, mentions a fact not otherwise recorded, though such a judgment was announced (Exod. xii. 12). And this record seems to be appealed to by Isaiah xix. 1. "Behold the Lord rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at His presence."

Typical and Doctrinal proof. A peculiar proof of the genuineness and authenticity of Numbers, that will appeal to Christian experience, may be presented in connection with the typical matters contained in it. Numbers is distinguished from the other books in this respect by the large proportion of remarkable historical types it furnishes. The events it narrates have a deep spiritual significance. Some of them are singled out by the Lord Jesus and His Apostles, and their typical import is interpreted, *e. g.*, the Brazen Serpent, xxi. 7-9, comp. Jno. iii. 14, 15; the

Provocation in the wilderness and consequent exclusion from Canaan, xiv. 20-23, comp. Ps. xcv. 7-11; Heb. iii. 7-11. Others have been referred to in the same way from the earliest times of the Christian church, as most fitting types of the truths of salvation. The whole book, with its mustering of armed hosts and their march and battles, victories and defeats, is typical of the church militant. The cities of refuge are typical of how provision is made by which sinners may escape the natural penalty of transgression. The rebellions of the people and the dealings of God with them are typical of murmurings and backslidings in the Christian church. The terms on which Moses proposed to pass through the territory of Edom and of Moab are typical of the principles that ought to govern the Christian in making his journey through the world to the promised rest of heaven. See under chap. i. *Doct. and Eth.*, § 1.

This spiritual correspondence is not observed in any ordinary series of historical events. No single people or time can furnish a series of consecutive events that present such adaptations. These are more remarkable than the symbolism of the ceremonial ordinances, which may be regarded as arbitrary inventions, that might easily be adapted to signify certain things. Here indeed "history is made" for a didactic purpose, and with as much ease as the dramatist arranges his fictitious plot. But it is not made, as modern critics allege, by a class of men long after, who fabricated an account in the interest of their order. For the most evident adaptations of this history are to spiritual realities of the Christian church and Christian life, that is, to conditions of which the writer of the account could have no conception. They are not adaptations on broad, general human principles, such as make Homer and Virgil eternal poems. They are specifically and peculiarly adapted to Christian experience, and are appealed to in illustration of it as no profane epic or history or romance can be. They present types of God's methods with men whom He would save, and of men's experience under such dealing; and the correspondences in Christian experience are so exact, because the actors are the same, and the business is the same. Indeed the nearest likeness to this account of Numbers is an allegory like BUNYAN'S *Pilgrim's Progress*. We can understand the human composition of that work. But were the *Pilgrim's Progress* to appear divested of its specific Christian names and terms, as the production of an age preceding the Christian era, it could only be regarded as a work inspired by the divine Author of the Christian dispensation and intended to be typical of the experience of believers under that dispensation. And reflection on the typical import of the events narrated in Numbers must lead to a similar conclusion. Such a conclusion, however, involves also the belief in the antiquity of the record The events recorded must be true. They must have been recorded in connection with their occurrence.

A similar argument might be presented by representing the unity that exists between the great theological truths involved or expressly stated in Numbers and the Christian system of doctrine. Numbers contributes its own peculiar share of "the first principles of the oracles of God," like those that Paul builds on in the Epistle to the Hebrews, which find their proper and consistent development in the clearer light of the New Testament revelation. But this is too large a subject for the present Introduction. It is, moreover, best considered with reference to the whole Pentateuch, and not with reference to one book, and in that way has received excellent treatment from various authors (see J. MACDONALD on the Pentateuch, vol. ii.).

Moses was the author of Numbers. All that is important is, that we understand the book to owe its origin as it is to Moses, and that his name and authority vouched for its authenticity. To what extent he actually penned it, or dictated its language, we cannot tell. The forms of authorship differ very much according to time and place. The Assyrian kings are justly regarded as the authors of many records traced on stone and on terra cotta cylinders, though we are sure they did not themselves make those marks that constitute the record, and very likely left it to others also to dictate the language. Yet with all these differences as to the form of authorship, the quality of authorship is the same, just as it is with a banker's paper whether he pens it himself or lets it be done by a responsible clerk. Even for the authorship of chap. xxxiii. nothing more can be insisted on, nor can it be important to be assured of more. At the same time there is great justice in the three propositions under which the (Speaker's) *Bible Commentary* sums up the proofs of the Mosaic authorship of the Pentateuch, *viz.*, 1. "Moses could have written the Pentateuch. 2. The concurrent testimony of all subsequent times proves that he did write the Pentateuch. 3. The internal evidence points to him, and to him only, as the writer of the Pentateuch." Vol. I., p. 2. See also the limitations of the notion of authorship in the same place. It is however most natural to suppose that many parts of these records were penned or dictated by Moses himself, *e. g.*, his last

instructions and especially his great song given in Deuteronomy. Any other supposition consistent with his authorship is unreasonable.

1. Moses could have written Numbers. This is a very simple proposition as regards this book, and presents none of the difficulties that appear in reference to Genesis. It is little more than the question, could the book have been written as early as Moses' time? which question has already been sufficiently considered.

2. The concurrent testimony of subsequent times points to Moses as the author. There is little to adduce that expressly refers to Moses as the author of any matter that is peculiar to Numbers; perhaps nothing but the book of Joshua can be cited, which, however, abounds in such reference, of which take the following examples: Josh. xiii. 14, 33; xiv. 3, 4; xviii. 7; xxi. 2. Comp. Num. xxxiv., xxxv. Many other similar references in other books to matter that is common to other books of the Pentateuch beside Numbers may be left unnoticed. Still they prove his authorship of such matter; and as this occurs without any discrimination against Numbers, it is as much proof of his authorship of the matter as it is given in Numbers as of its authorship elsewhere.

3. The internal evidence points to Moses as the author of Numbers. What is remarked on the Pentateuch as a whole has a particular application to this one book. "In the absence of all intimations of a contrary nature, the preceding considerations alone go far to settle the authorship. Much more must this be the case when fully confirmed by express testimony in the work itself, regarding its author, and the time and place of its composition. It is not an anonymous production, the origin of which must be determined by considerations such as those already adduced. It expressly claims to be the work of Moses."—In chap. xxxiii. 2 it is said: 'And Moses wrote their goings out (Heb. *their stations*) according to their journeys by the commandment of the LORD.' All such passages have this in common, that they acknowledge the necessity of the various matters of which they treat, legislative and historical, being committed to writing, and not left to the uncertainties of oral tradition; while it is at the same time perfectly evident that there is nothing in the matters thus recorded by Moses to distinguish them from others, for the insertion of which in the history there is no such express command." J. MACDONALD *on the Pentateuch*, Vol. I., pp. 347, 349.—TR.]

§ 4. THE TITLE OF THE BOOK.

[The ancient Hebrew designation of the book, according to its initial words, does not pretend to throw any light upon its character, while the Greek title, Ἀριθμοί, like the Latin, *Numeri*, describes the book only according to the censuses which occur in it. The designation which ORIGEN gives it is analogous: *recensiones* (EUSEB. VI. 25). The Masoretic text has the caption במדבר because the book contains the history of the people in the wilderness.—TR.]. BUNSEN entitles it *The Muster-roll.* But the thought which gives unity to this book is very concrete and definite. Both to the book of prophetic legislation, or Exodus, and to Leviticus, the book of sacerdotal or cultus legislation, there is annexed the book of the kingly calling of Israel under its king Jehovah, the book which treats of the host of God, of the discipline of the army, of its typical march from Sinai to Canaan, from the mount of God to the elementary conquest of the world under the standard of the Ark of the Covenant, and under the guidance of Jehovah, and because this march is typical, it is darkened and checked in many ways by the power of sin. Another designation: "The wandering toward Canaan," is partly too indefinite, partly too narrow, because the wandering as a whole had already begun with the Exodus from Egypt. The critical school in their treatment of this book imagine that they have met all the requirements when they speak, as DE WETTE does, of "the heterogeneous elements of the book." BLEEK gives prominence at least to the fact that the "Book of Numbers contains, like Exodus, more historical narrative, by far, than Leviticus." KNOBEL links together the Books of Numbers, Deuteronomy and Joshua, because "they treat of the quartering of this congregation of God, or of its settlement in the holy land." Consequently the book of Numbers is but a third part of the description of this effort! The analysis of the book into its pretended elements seems to be the main point with these critics, and hence they never come to reflect upon the unity which characterizes these books.

[In relation to the progress of the journey of the Israelites up to the point where Numbers begins, and also their further progress, see the vol. on Exod. and Lev., pp. 20-26. For the *Literature* on the book see *ibid.* pp. 49, 50.—TR.]

§ 5. DIVISION OF THE BOOK.

KEIL dissects it in the following manner: *the first part*, which extends from chap. i.—x. 10, gives in four groups the preparations for the departure from Sinai. In *the second part*, chap. x. 11 to chap. xxi. the history of the march in the three stages of its progress from Sinai to the heights of Pisgah near Jordan, is described. In *the third part*, ch. xxii. to ch. xxxvi. the events in the steppe of Moab on the east side of the plain of Jordan, with the laws delivered there, are placed together in five groups. The subdivisions see pp. 188, 189. [Eng. trans., Vol. III., pp. 2, 3.—TR.].

According to BUNSEN the book proper reaches to the close of chap. xxvi. Then follow: (1) an appendix, law of heiresses, chap. xxvii.; (2) a supplement concerning offerings and vows, chaps. xxviii.—xxx.; (3) various appendices, concerning the conquest of the Midianites; the division of the trans-Jordanic country; the catalogue of encampments; boundaries of the promised land; cities of refuge; law concerning the marriage of heiresses, chaps. xxxi.—xxxvi. Consequently the third part of the record is a medley of appendices and supplements!

We distinguish the following parts: 1. AT SINAI. The equipment of the kingly host of Jehovah, chap. i.—x. 10.—2. TOWARD KADESH. The departure and march until the defeat of the army. The revelation of the spiritual insufficiency of the typical army of God, chap. x. 11—xiv. 45. 3. AT KADESH (Deut. i. 19; Numb. xx. 1; chap. xxvii. 14). The settlement after the defeat. The obscure 40 (38) years, chap. xv.—xx. 13. 4. A Section. FROM KADESH ONWARD. The departure until the settlement in the plain of Moab, chap. xx. 14;—xxii. 1. 5. A section. Israel's final preparation during his halt in the plain of Moab (in the steppe of Moab). For the separate subdivisions see the inscriptions of the sections and the table of contents.

§ 6. THE ARMY OF GOD.

THE ARMY OF GOD. Its muster presupposes a primary division of the people into the twelve tribes. These at the starting-point are regarded as the branches of the trunk (מַטֶּה); they however ramify into the fathers' houses (בֵּית־אָבוֹת) or single patriarchates; which again subdivide into families; and finally into the individual names of the warriors from twenty years old and upward. A distinguished man is set as captain over each tribe. Their names are as follows:

1. Of Judah. Nahshon the son of Amminadab (sorcerer? serpent standard?—Atheling).
2. For Issachar, Nethaneel, the son of Zuar (gift of God—littleness, or the little one).
3. For Zebulun, Eliab the son of Helon (whose father is God—man of sorrows? Dream?).
4. Of Reuben, Elizur the son of Shedeur ("whose rock is God"—son of the stream of fire).
5. Of Simeon, Shelumiel the son of Zurishaddai (God's peace [Godfried],—Rock of the Almighty).
6. For Gad, Eliasaph the son of Reuel (whom God has added, God's Joseph—Invocation of God).
7. For Ephraim, Elishama the son of Ammihud (whom God hears—"From the people of Judah?" impossible! it signifies rather: my people are the objects of praise).
8. For Manasseh, Gamaliel the son of Pedahzur, (Gamliel: God's recompense, God's rule—his rock is his deliverer).
9. For Benjamin, Abidan the son of Gideoni (the father of the judge or the father-judge—the woodman as a powerful warrior).
10. For Dan, Ahiezer the son of Ammishaddai (brother of help? Brotherly help—from the people of the Almighty).
11. For Asher, Pagiel the son of Ocran (God's destiny—the afflicted one = Benoni?).
12. For Naphtali, Ahira the son of Enan (brother of uproar? Brother of festivity—abounding in springs).

The words: "They were the called of the congregation, princes of the tribes of their fathers, heads of thousands (the circuits) of Israel," really constitute strict titles. From the first two qualifications,—as called of the congregation and heads of the tribal branches, resulted the third, their princely position. From the rank of the heads of a thousand, Moses elevated them to the generalship of the tribes, a promotion which was already indicated as regular, by their birth.

THE RESULT OF THE MUSTER.—The number of fighting men according to the tribes, as compared with the later numbering toward the end of their march, (chap. xxvi.):

Reuben,	46,500	43,730
Simeon,	59,300	22,200
Gad,	45,650	40,500
Judah,	74,600	76,500
Issachar,	54,400	64,300
Zebulun,	57,400	60,500
Ephraim,	40,500	32,500
Manasseh,	32,200	52,700
Benjamin,	35,400	45,600
Dan,	62,700	64,400
Asher,	41,500	53,400
Naphtali,	53,400	45,400
	603,550	601,730

§ 7. DIFFICULTIES PRESENTED IN NUMBERS.

(*a*). *The difference between the two musters.*

The decrease in the total during a period in which a marked increase might justly have been looked for, corresponds with the history of Israel in the wilderness, and the many great catastrophes that were decreed against the people. With regard to the decrease and increase of the individual tribes (see KEIL, p. 192), the judgments might fall in very different proportions upon the different tribes, for it has generally been supposed, that the tribe of Simeon rendered itself particularly culpable according to chap. xxv. 6, 14, by its apostasy to the idolatry of Baal Peor. In this tribe the inclination to admixture with foreign elements that could come about as the other extreme to their fanatical particularism, Gen. xxxiv., and a tendency to dispersion that developed latterly into emigration (Comm. Gen., p. 564) may have contributed in considerable degree to the diminution of the tribe. Since the more definite laws concerning the tribal relations were first enacted at a later date, in the plains of Moab, single tribes up to that time could very well have diminished or increased by persons changing their tribal relations, to say nothing of the fact that the difference of fruitfulness in propagation among the different tribal-branches baffles all calculation. The passage chap. xxvi. 9, 10, seems to indicate that the tribe of Reuben was very much reduced by the fate of the company of Korah. A surprising phenomenon is also presented by the paucity of members in the tribe of Levi; for while in the first census it comprised only 22,000 males, *counted from a month old and upward*, in the second, it comprised only 23,000 (see KEIL, p. 193). To explain this we must consider that this tribe sustained two heavy strokes, even if the execution of the judgment Ex. xxxii., had occurred wholly without detriment to the Levites. It is mentioned expressly that the sons of Aaron, Nadab and Abihu, died childless (chap. iii. 4), and the stress put upon the fact that the children of Korah were not destroyed with their father (chap. xxvi. 11), points directly to the implied antithesis, that after all many Levites did perish in the conspiracy of Korah. Certainly their claim to a universal priesthood reappears later with noble and sinless form in the inspiration of the Korahite singers. We must also add KEIL's suggestion, that the rest of the tribes did not increase in the same ratio.

(*b*.) *The proportion of the first-born to the number of males in the Tribes.*

The proportion of the number of first-born in the different tribes, as stated in chap. iii. 40 sq., to the number of Levites, on the one hand, and on the other to the total of the tribes, is a particularly obscure matter. Moses numbered the first-born, in whose stead the Levites were to serve vicariously, and found the sum (all from a month old and upward) to be 22,273. Since the number of the Levites was 22,000, there appeared an excess of 273 first-born; of these each head had to be redeemed from Levitical duty by 5 shekels, so that the sum-total of 1365 shekels was to be paid as redemption money to Aaron and his sons. In my opinion we must assume that the redemption money was apportioned among all the first-born, for how otherwise

could the 273, whose duty it would be to pay it, be designated? But now arises the question: Out of the number of 603,550 persons on whom devolved military duty, how could there be only 22,273 first-born? "If 603,550 men presuppose a census of more than one million males, then in case the 22,273 were the sum of all the first-born sons among the whole people, there would be only one first-born to forty or forty-five males." KEIL gives a summary of the profuse discussions of this subject p. 194, particularly as between HENGSTENBERG and COLENSO, p. 195. KEIL solves the difficulty with the remark, that the law concerning the sanctification of the first-born, Ex. xiii. 2, could have no retroactive force. "If this be admitted, then among 22,273 first-born who were exchanged for the Levites (chap. iii. 45 sq.) there are included only those first-born sons who were born in the interval from the day of the Exodus from Egypt until the muster of the twelve tribes, which was ordered and completed thirteen months later." According to this supposition, there would be about 19,000 first-born for the one year; but in this it does not appear to be taken into account that the half of the first-born during the year might be females. Since the Levitical redemption of the first-born was an affair by itself, according to Leviticus, so here, agreeably to the idea of the book of Numbers, we limit the payment here spoken of to theocratic military duty. From this point of view the narrative here takes cognizance of only the muster of the Levites; they were the bearers of the headquarters and of the banner. Since the warriors who were actually mustered could not be made to do double military duty, therefore only those are here spoken of who were born Levites, *i. e.*, first-born in the twelve tribes, and between the ages of one month to twenty years. If we assume 200.000 males for the generation between one month and twenty years, and reckon nine members of the family for each first-born, then the sum-total sinks at once below the actual number of the 22,273 mustered. In this connection we must keep this fact conspicuously in view, that the Levites were not counted from the age of twenty years, but from one month upward, and that it was therefore entirely in keeping to count the first-born in the same way.

(*c.*) *The relation of the number* 603,550 *in Exod. xxxviii.* 26 *to the same in Num. i.*

What is the relation of the number 603,550 in Exod. xxxviii. 26, as the numbering of the taxable males, under obligation to contribute a half shekel for the erection of the Tabernacle, to the similar number of those liable to military duty in Numbers chap. i.? "Four weeks after the rearing of the Tabernacle (comp. chap. i. 1, with Exod. xl. 17), Moses, in obedience to the divine command, caused the sum of the entire congregation to be taken according to the families and the fathers' houses of the twelve tribes, and all the males from twenty years old and upwards to be registered for military service under Jehovah (chap. i. 1–3). The numbering of the people for the purpose of raising the redemption money from each male poll, from twenty years old upwards (comp. Ex. xxx. 11 sq. with xxxviii. 26), had already taken place nine months earlier, and resulted in 603,550 polls, the identical number which is here named as the total of all who were mustered of the twelve tribes." KEIL explains the striking similarity of both numberings, between which, however, the changes of a year lay, as "simply" due to the fact that the earlier numbering was taken as the basis of the later one, and that the second was only a special application of the former. Our text evidently requires an instantaneous numbering. Hence we might assume that the former census was more exactly determined by the later and more definite one. The supposition that the entire muster had continued for one year, and was first summed up here, would be still nearer the truth.

(*d.*) *The possibility of supporting life in the wilderness of Sinai.*

KNOBEL has raised the following objections to the historical truth or authenticity of the above numerical statement for the Mosaic period. "Such a mass of human beings could not have lived for any length of time on the Sinaitic peninsula, since recent travellers estimate the present population at only four, or, at the highest, seven thousand souls, and express the opinion that the land could never have been fit for the support of a population of over 50,000 souls." In answer to this objection, KEIL appeals first of all to the marvellous sustentation of the people by manna. Then, moreover, to the former abundance of vegetation in the Peninsula, as RITTER has testified in his *Erdkunde* XIV., p. 926 sq., and as the same is authenticated by historical monuments, mines, villages, masonry, garden, field and fountain-works, and in later times by cloisters and hermitages. The inscriptions scattered everywhere, especially those at Sinai and at Ser-

bal, furnish additional evidence. He also adduces a statement of Osk. Fraas on the climatic change in the Sinaitic Peninsula within historic times. [*Aus dem Orient. Geolog. Beobachtungen am Nil auf der S. H. I. und in Syrien, Stuttg.*, 1867, p. 27 sqq. Palmer considers the question: "Was the country more fertile in the time of the Exodus than it is now? While admitting the miraculous manner in which the twelve tribes were supported, we shall disarm many objectors if we can show with reason that there were resources in the country of which they might have availed themselves at certain seasons and at certain places, since this would account for the silence of the Bible upon many points which would otherwise seem inexplicable—I mean in cases where no special miraculous provision is recorded.

That rain actually fell during the passage of the Israelites through the country we learn from Psalm lxviii. 7-9: 'O God, when Thou wentest forth before the people, when Thou didst march through the wilderness; Selah. The earth shook, *the heavens also dropped* at the presence of God; even Sinai itself was moved at the presence of God, the God of Israel. *Thou, O God, didst send a plentiful rain*, whereby Thou didst confirm Thine inheritance, when it was weary.' And such passages as 'the clouds poured out water,' Psalm lxxvii. 17, where the allusion is evidently to Sinai, also tend to confirm the supposition that the Peninsula was better supplied with water at the time of the Exodus.

There are still many groves of acacia and other trees in the Peninsula, and these, like the gardens, form a sort of a barricade against the force of the torrents. Now when one of them is destroyed, and a storm comes, whatever vegetation depended on or was protected by the forest is soon swept away, and barrenness and devastation mark the course of the stream down to the sea. It is a well-known fact that rain falls more gently and regularly where there is vegetation. Now the Bible tells us that there existed a large population in and near Sinai at the time of the Exodus, and the traces of them which still remain indicate that they, like the old monks, did husband to the utmost the resources of the country.

Again, there are abundant vestiges of large colonies of Egyptian miners, whose slag heaps and smelting furnaces are yet to be seen in many parts of the Peninsula. These must have destroyed many miles of forest in order to procure the fuel necessary for carrying on their operations; nay, more, the children of Israel could not have passed through without consuming vast quantities of fuel too. But, if forest after forest disappeared in this way, if population dwindled down to a few non-agricultural tribes, and cultivation were neglected, then the rain that falls so seldom would no longer stay to fertilize the land, but in an unimpeded torrent would find its way down to the sea; a burning summer sun would soon complete the work, and a few ages would make the Peninsula of Sinai what we see it now. I do not think it necessary to reason away the signal miracles by which the Jewish hosts were fed, but I do believe that whatsoever God thought fit, that He did for His chosen people, and that God's servant, Nature, did the rest." Palmer, *Desert of the Exodus*, pp. 34, 35, Harper's Edition.

The Rev. F. W. Holland testifies: "There are evident traces that there has been, owing to various reasons, a very considerable decrease in the amount of vegetation in the Peninsula; although even now the country is not so barren as it has generally been described. The observations of travellers on this point have been chiefly confined to a few of the main valleys and principal mountains; but it is not till one has wandered off the beaten tracks, and explored the slopes of the lower mountains and the less frequented wadys, that one can really arrive at a just estimate of the supply of water, and capabilities of the country for affording pasturage. Long before the children of Israel marched through the wilderness, the mines were worked by the Egyptians, and the destruction of the trees was probably going on. It is hardly likely that the Israelites themselves would have passed a year in an enemy's country, knowing that they were to march onward, without adding largely to this destruction. Their need of fuel must have been great, and they would not hesitate to cut down the trees, and lay waste the gardens; and thus before they journeyed onward from Mount Sinai they may have caused a complete change in the face of the surrounding country.

It is a well-known fact that the rainfall of a country depends in a great measure upon the abundance of its trees. The destruction of the trees in Sinai has no doubt greatly diminished the rainfall, which has also been gradually lessened by the advance of the desert and the decrease of cultivation on the north and northwest, whereby a large rain-making area has gradually been removed. In consequence, too, of the mountainous character of the Peninsula of Sinai,

the destruction of the trees would have a much more serious effect than would be the case in most countries. Formerly, when the mountain sides were terraced, when garden walls extended across the wadys, and the roots of trees retained the moisture and broke the force of the water, the terrible floods that now occur, and sweep every thing before them, were impossible." Rev. F. W. Holland, *Explorations of the Peninsula of Sinai*, in *The Recovery of Jerusalem*, pp. 424, 425. —Tr.].

The second objection is of much less importance: "had the Israelites in the Mosaic age, been a people of several millions, particularly in view of their then bravery, they would have conquered the little land more easily and in quicker time." This argument is based upon the notion that war and victory depend entirely upon numbers.

Under No. 3 the most inconsiderable objections are only touched upon. (Keil, 190, 191). The consideration that the Israelites out of the forty years' sojourn, had Kadesh as the centre of their settlement for full thirty-eight years, is of particular weight for us. This settlement is indicated by the summary narrative, Deut. i. 46. "So ye abode in Kadesh many days according unto the days that ye abode *there*." Luther translates it, "Thus ye remained a long time in Kadesh," and similarly Bunsen. In this way כַּיָּמִים אֲשֶׁר, *etc.*, is simply left out. Zunz renders it: "As the time that you remained." De Wette similarly: "The time that you remained." But this is pure tautology! As soon as we deal earnestly with the verb יָשַׁב, and surrender the fabulous notion of a twofold settlement in Kadesh during the thirty-eight years, the sense of the expression becomes entirely clear. According to chap. xiii. 4 (xii. 16), the Israelites came from Hazeroth and encamped in the wilderness of Paran; thence Moses sent out the spies, according to chap. xiii. 3; but they are also said to have gone out from the wilderness of Zin (which must not be confounded with the wilderness of Sin and just as little Paran with Feiran)according to chap. xiii. 21. The same place of encampment is called Kadesh-Barnea, in Deut. i. 19. From this point the self-willed army broke forth in the direction of southern Canaan, and was driven back as far as Hormah, which without doubt lay in the region of the wilderness of Paran, whose northerly side was called the wilderness of Zin, and whose southerly and more secure side is surely Kadesh-Barnea. The passage xx. 1 refers to that attack upon Southern Palestine. The sons of Israel had come as far as the wilderness of Zin, but the people then settled down permanently at Kadesh. Then from this point also, after more than thirty-eight years, the march back to the Red Sea took place according to chap. xx. 14, 22; xxi. 1, which must be rendered as a pluperfect because it is a reminiscence.

Thus, too, is explained the glorification of Mount Paran in the blessing of Moses, and why it attains therein a like dignity with Mount Sinai, Deut. xxxiii. 2. In the passage Hab. iii. 3 Mount Paran may even representatively include Sinai. Manifestly it is thoroughly untenable to refer, as Kurtz does, an apostasy to idolatry of many years' duration to this period of the sojourn of Israel in Paran, the very time in which the Korahites developed, with fanaticism even, the doctrine of the universal priesthood of the people. The prophetic rebukes (Amos v. 25, *et al.*) find their interpretation to some extent here, and somewhat also in the partial apostasy in the Steppe of Moab. Moreover Paran can hardly be meant by "the great and terrible wilderness," Deut. i. 19, as *the Bible Dictionary for Christian people* assumes. Paran had even a terebinth-grove and a wady, and is still a region rich in springs. *Vid.* Winer, Art. Kadesh, with reference to Robinson, particularly to Rowland's researches, 1842 [Williams' *Holy City* Extract from letter of Rev. J. Rowland, Vol. I., p. 466 sqq.—Tr.]. Since roads radiate from Paran in all directions into the remoter regions, the people could make their residence in Kadesh the centre of the great nomadic region, whereby they could eke out their support. That the Israelites in the beginning had occasion to complain of the scarcity of water (chap. xx. 2), does not conflict with the subsequent discovery of springs. But in the end the people in the plains of Moab appear again to be impoverished, in spite of their means of relief, those miraculous ones too, which above all things, supported also the spirit of faith. The avenging expedition against the Midianites was certainly as little a march for mere pillage, as was the exodus of the Jews with the materials which the Egyptians flung to them; still it was rich in booty, and so far, the new and grand outfit at the close of the journey forms a parallel to the rich outfit at its beginning. Concerning Rowland's discovery of Kadesh, see Ritter, *Erdkunde* 14 *Theil.*, 3 *Buch, Westasien*, p. 1088 (the entire discussion, p. 1077 sqq.). Knobel's Remarks, *vid.* p. 2 sqq.

(*e.*) *The Journey of the Israelites from Sinai to the Steppe of Moab.*

See General Introduction. [Comm. Exodus and Leviticus, p. 21 sq.—Tr.].

(*f.*) *The Unity of the Book of Numbers.*

Knobel produces a pretty desperate result for the supplemental hypothesis: "Except chap. iv. 17–20 all these fragments are component parts of the fundamental document." Thus almost an entire book throughout is Elohistic! The Jehovistic character of this excepted portion is readily explained from its internal relations as indicating Jehovah's care for the priestly tribe. Nevertheless there is lacking a proper estimate of the formal unity of the book (see p. 1). Further on he speaks indeed of many Jehovistic supplements (p. 101), and here we are even assured that the Elohist makes the people to go through the northern part of Edom, while the Jehovist speaks of their compassing the Land of Edom. This unity is more strenuously questioned in Bleek's *Introduction* (p. 287 sqq., 3d ed., 1870). The section concerning the pillar of cloud and of fire, chap. ix. 15–23, is said to occupy a very unsuitable position; as if the description of the theocratic oriflamme, the banner of the army, were out of position in the very place where the subject matter is the equipment of the army! Its position in Ex. xl. 34–38, he regards as more fitting. There is no trace of any perception of a difference between the two points of view! The relation of chap. i. 1 to ix. 1, Bleek calls an unchronological statement. According to the first passage, the muster was completed on the first day of the second month in the second year after the Exodus. Of course the time cannot advance from this date to *the first* month in the second year of the Exodus as given in chapter ix. Hence the date in this passage is to be explained only as in pluperfect time, occasioned by the organic construction of the book, according to which the mention of the Little-passover could be made first in this place. On the twentieth of the second month of the second year the decampment itself began, therefore, twenty days after the completed muster. Now when it says in chap. xx. 1, "they came into the desert of Zin in the first month," this indefinite statement cannot go back of the second month of the second year, when the muster was completed, nor yet jump over to the first month of the fortieth year, as *e. g.*, in Daechsel's *Bibelwerk*, p. 468, because by that time the Israelites had been for a long while familiar with the abundance of water there was in Paran. It is the first month of the settlement in Paran, and therefore the first month in the third year of the Exodus, and the actual motive which prompts the narrator to revert so emphatically to the past, lies in the impending death of the great trio, Moses, Aaron, and Miriam. The account of the death of Miriam is first given; then the fall by which Moses incurred his death before the entrance into Canaan; and finally, with a leap over the entire period of the settlement in Kadesh, the death of Aaron. Bleek perceives correctly that the first month of the third year of the Exodus from Egypt is meant by the first month of the arrival in Zin. It is also correct to say that the time when Aaron died, according to xxxiii. 38, falls in the fifth month of the fortieth year after the Exodus from Egypt, and therefore thirty-seven or thirty-eight years later than the above-mentioned arrival in Kadesh. But if we conclude therefrom that a period of nearly thirty-eight years is embraced here in a few verses, we shall overlook the fact that the account in xx. 1 sqq., for material reasons, refers to a previous time, while the occurrences at Kadesh began already with the fifteenth chapter. Therefore the idea of a great hiatus has no foundation. But, besides, Bleek discovers a difference between viii. 23-26 and iv., in regard to the time spent in service by the Levites. This entire difference is resolved, if we distinguish between the Levitical official age of twenty-five years in general, and the Levitical official age of thirty years for the charge and the transportation of the sanctuary. There is no contradiction between the two statements that the Levites who did service in the transportation of the sanctuary were, like the priests, first qualified for the charge at the age of thirty, while the Levites ordinarily became bound to service, in a more general sense, already at the age of twenty-five (see Keil, p. 225). It is said that the contents of chap. iii. do not agree with the two preceding and with the following chapter; but this amounts simply to the difference between more general and more definite ordinances, as appears in the subsequent discussion.

THE THIRD BOOK OF THE TRILOGY OF THE LAW.

NUMBERS:

OR

THE FOURTH BOOK OF MOSES.

(וַיְדַבֵּר or בַּמִּדְבָּר; Ἀριθμοί; NUMERI.)

MOSES AND THE ARMY OF GOD. THE POLITICAL OR KINGLY MESSIANIC THEOCRACY. THE THEOCRATIC ROYAL RULE OF JEHOVAH OVER HIS HOST. THE TYPICAL HOST OF GOD,—ITS RIGID DISCIPLINE—ITS EQUIPMENT—ITS DEPARTURE—ITS DEFEAT AND REJUVENATION IN THE PERIOD OF REPENTANCE—ITS FIRST VICTORIES AND ITS PREPARATION FOR ENTRANCE INTO CANAAN.

FIRST PART.

THE KINGLY HOST OF JEHOVAH.

CHAPTERS I.—X.

FIRST SECTION.

THE ARMY OF THE LORD. THE ENUMERATION OR MUSTER OF THE WARRIORS. THE ARMY'S ORDER OF ENCAMPMENT AND MARCH.

CHAPTERS I., II.

Moses and Aaron with twelve princes muster the men of war. Levites exempted and retained to serve the tabernacle.

CHAPTER I. 1–54.

Moses, Aaron, and the Twelve Princes.

1 AND the LORD spake unto Moses in the wilderness of Sinai, in [a]the tabernacle
of the congregation, on the first *day* of the second month, in the second year after
2 they were come out of the land of Egypt, saying, Take ye the sum of all the con-
gregation of the children of Israel after their families, by [b]the house of their fathers,
3 with the [x]number of *their* names, every male by their polls; From twenty years
old and upward, [c]all that are able to go forth to war in Israel: thou and Aaron
4 shall [x]number them by their [d]armies. And with you there shall be a man of every
5 tribe; every one head of the house of his fathers. And these *are* the names of the
men that shall stand with you: of *the tribe of* Reuben; Elizur the son of Shedeur.
6, 7 Of Simeon; Shemuliel the son of Zurishaddai. Of Judah; Nahshon the son of
8, 9 Amminadab. Of Isaachar; Nethaneel the son of Zuar. Of Zebulun; Eliab
10 the son of Helon. Of the children of Joseph: of Ephraim; Elishama the son of

11 Ammihud: of Manasseh; Gamaliel the son of Pedahzur. Of Benjamin; Abidan
12, 13 the son of Gideoni. Of Dan; Ahiezer the son of Ammishaddai. Of Asher;
14, 15 Pagiel the son of Ocran. Of Gad; Eliasaph the son of Deuel. Of Naphtali;
16 Ahira the son of Enan. These [c]*were* the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

The Muster.

17 And Moses and Aaron took these men which are expressed by *their* names:
18 And they assembled all the congregation together on the first *day* of the second month, and [f]they declared their pedigrees after their families, by [b]the house of their fathers, according to the number of the names, from twenty years old and upward,
19 by their polls.[g] As the LORD commanded Moses, [b]so he [x]numbered them in the wilderness of Sinai.
20 And the children of Reuben, Israel's [i]eldest son, by their generations, after their families, by [b]the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, [c]all that were able to go
21 forth to war; Those that were [x]numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.
22 Of the children of Simeon, by their generations, after their families, by [b]the house of their fathers, those that were [x]numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, [c]all that were
23 able to go forth to war; Those that were [x]numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.
24 Of the children of Gad, by their generations, after their families, by [b]the house of their fathers, according to the number of the names, from twenty years old and
25 upward, [c]all that were able to go forth to war; Those that were [x]numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.
26 Of the children of Judah, by their generations, after their families, by [b]the house of their fathers, according to the number of the names, from twenty years old and
27 upward, [c]all that were able to go forth to war; Those that were [x]numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.
28 Of the children of Issachar, by their generations, after their families, by [b]the house of their fathers, according to the number of the names, from twenty years old and
29 upward, [c]all that were able to go forth to war; Those that were [x]numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.
30 Of the children of Zebulun, by their generations, after their families, by [b]the house of their fathers, according to the number of the names, from twenty years old and
31 upward, [c]all that were able to go forth to war; Those that were [x]numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.
32 Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by [b]the house of their fathers, according to the number of the names, from twenty years old and upward, [c]all that were able to go forth to war;
33 Those that were [x]numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.
34 Of the children of Manasseh, by their generations, after their families, by [b]the house of their fathers, according to the number of the names, from twenty years old and
35 upward, [c]all that were able to go forth to war; Those that were [x]numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.
36 Of the children of Benjamin, by their generations, after their families, by [b]the house of their fathers, according to the number of the names, from twenty years old and
37 upward, [c]all that were able to go forth to war; Those that were [x]numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.
38 Of the children of Dan, by their generations, after their families, by[b] the house of their fathers, according to the number of the names, from twenty years old and
39 upward, [c]all that were able to go forth to war; Those that were [x]numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.
40 Of the children of Asher, by their generations, after their families, by [b]the house of their fathers, according to the number of the names, from twenty years old and

41 upward, [c]all that were able to go forth to war; Those that were [x]numbered of them,
even of the tribe of Asher, *were* forty and one thousand and five hundred.
42 Of the children of Naphtali, throughout their generations, after their families, by
[b]the house of their fathers, according to the number of the names, from twenty years
43 old and upward, [c]all that were able to go forth to war; Those that were [x]numbered
of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hun-
44 dred. These *are* those that were [x]numbered, which Moses and Aaron numbered,
and the princes of Israel, *being* twelve men; each one was for [b]the house of his
fathers.

45 So were all those that were [x]numbered of the children of Israel, by [b]the house of
their fathers, from twenty years old and upward, [c]all that were able to go forth to
46 war in Israel; Even all they that were [x]numbered were six hundred thousand and
47 three thousand and five hundred and fifty. But the Levites after the tribe of their
fathers were not [x]numbered among them.

The Levites exempted.

48, 49 [j]For the LORD had spoken unto Moses, saying, Only thou shalt not [x]number
50 the tribe of Levi, neither take the sum of them among the children of Israel: But
[k]thou shalt [x]appoint the Levites over the tabernacle of testimony, and over all the
vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle,
and all the vessels thereof; and they shall minister unto it, and shall encamp round
51 about the tabernacle. And when the tabernacle setteth forward, the Levites shall
take it down; and when the tabernacle is to be pitched, the Levites shall set it up:
52 and the stranger that cometh nigh shall be put to death. And the children of
Israel shall pitch their tents every man by his own camp, and every man by his
53 own standard, [l]throughout their hosts. But the Levites shall pitch round about
the tabernacle of testimony, that there be no wrath upon the congregation of the
children of Israel: and the Levites shall keep the charge of the tabernacle of tes-
54 timony. And the children of Israel did according to all that the LORD commanded
Moses, so did they.

[a] *the Tent of Meeting.* [b] *their fathers' houses.* [c] *all who went forth to the army.*
[d] *hosts.* [e] *are they that were called of.* [f] *they had themselves inscribed in the birth-registers.*
[g] comma. [h] *and.* [i] *first-born.*
[j] *And the LORD spake.* [k] omit *thou shalt.* [l] *according to.*
[x] *mustered, muster.*

TEXTUAL AND GRAMMATICAL.

[Ver. 1. ודבר. The וְ of itself gives no proof of our book having a special or organic connection with Leviticus. Were that the case, then a similar inference must be made of a relation between Joshua and Deuteronomy, and between Judges and Joshua. In cases like the present, the Vav. conversive simply introduces what is related as a sequel to events preceding. It is left to the reader to recall what precedes. לצאתם. The לְ with the inf. const. has here the force of the genitive, as appears from its conjunction with לְחדשׁ. See FUERST *sub. voc.* A, 9. It is common in giving dates; comp. Gen. vii. 11; Exod. xix. 1. The inf. is used here as a noun = "their exodus."

Ver. 2. The לְ before three different nouns in this verse is distributive; comp. Josh. vii. 14, 16 "*according to* your tribes," "*by* their tribes."—*By* would be a good rendering here.—לבית אבתם. This phrase, that occurs so frequently in what follows, has a grammatical peculiarity, or even oddity. בֵּית אָב expresses a single notion "father's-house," the plural of which is "fathers'-houses." The Hebrew forms the plural by giving a plural ending to the second noun, much as in English it is common to say "the Miss Smiths." On this and other examples, see EWALD, § 270, *c.*

Ver. 10. פדהצור. On the ה quiescent in the middle of the word see GREEN'S *Gram.*, § 13 *b.* But some MSS. and editions read פְּדָה צוּר.

Ver. 16. קריאי העדה. "The K'ri needlessly suggests קְרוּאֵי *conf.* xvi. 2," MAURER. They are designated "as *called men of the congregation*, because they were called to the diets of the congregation, as representatives of the tribes." KEIL.

Ver. 18. "ויתילדו an expressive ἅπ. λεγ.," LANGE, "*to announce themselves as born, i. e.*, to have themselves entered in genealogical registers" (KEIL).

Ver. 22. "The ל before בְּנֵי, in this and the following verses, seems to mean the same as the German *auf, to*, used in counting." LANGE.

Ver. 47. התפקדו. On the ה see GREEN *Gr.*, § 96, *a.*—TR.]

EXEGETICAL AND CRITICAL.

I. 1–4. And the LORD spake.—The date of the divine command. *See the Text.* The purpose of the command to muster the people.—The whole congregation is to be a host of the King Jehovah, "a people in arms;" nevertheless human nature requires that the whole people be represented by the selection of its men able to bear arms. To which end every one who is twenty years old must enter upon military duty; no term is fixed at which military service should cease. The infirm, the women, the children, the unclean must be added to those few who were of course invalidated by age. But the Levites are not here made free from military duty; on the contrary, they form the ideal power of the army, in that it is their office to carry the tabernacle as the banner of Jehovah, as the Theocratic banner of victory. On account of its importance the time of their service is therefore fixed definitely, from twenty-five, relatively thirty, to fifty years. The natural organization of the people served as a basis for the muster; tribes, tribal-branches or clans, fathers'-houses, and finally their sum-total by individuals, all registered by name. Moses and Aaron were to attend to this business of the muster by having in every tribe a captain chosen from the same to act for them.

[In the wilderness of Sinai.—Ex. xix. 1, 2, (comp. itinerary xxxiii. 15) shows the order of stations reached in the march to Sinai, to have been: Rephidim, the entrance into the wilderness of Sinai, and then the approach to the mountain. Lev. vii. 38 shows the proximity of the wilderness of Sinai to the mountain; x. 12 and xxxiii. 16, show that the wilderness of Sinai stretches as far as the wilderness of Paran. The Ordnance Survey Expedition to the Peninsula of Sinai in 1868–'69, has confirmed in great part the conclusions of ROBINSON and STANLEY, and therefore of tradition. All the members of the expedition, save Mr. HOLLAND, concluded that Rephidim is in the *Wady Feiran* at *Hesy el Khattatin.* Mr. HOLLAND alone places it "at the narrow pass of *El Watiyeh* in *Wady es Sheikh.*" They were unanimous in deciding that the primary camping ground of the wilderness of Sinai was the great plain *Er Raheh*, and that Mount Sinai is *Jebel Musa* while the mountain from which the law was delivered, the one "which can be touched," is a peak of *Jebel Musa, Res Sufsafeh.* In *Er Raheh* there would be ample room for the entire mass of the people when they gave audience to the law. "A calculation made by Capt. PALMER, from the actual measurements taken on the spot, proves that the space extending from the base of the mountain to the water-shed or crest of the plain, is large enough to have accommodated the entire host of the Israelites, estimated at two million souls, with an allowance of about a square yard for each individual." (*The Desert of the Exodus*, PALMER, ch. vi.). "The plain itself is upward of two miles long, and half a mile broad, and slopes gradually down from the water-shed on the north to the foot of *Ras Sufsafeh.* About three hundred yards from the actual base of the mountain there runs across the plain a low, semicircular mound, which forms a kind of natural theatre, while farther distant on either side of the plain the slopes of the enclosing mountains would afford seats to an almost unlimited number of spectators." (*Recovery of Jerusalem*, pp. 411, 412). There are good camping places in the neighboring glens, valleys and mountain sides, especially at the mouth of *Wady Leja* where there is "an extensive recess, about a mile and a half long by three-quarters of a mile broad" (*ibid.* p. 412). It is exceedingly well watered by four running streams, and there are innumerable fountains and wells. Comp. ROBINSON, Vol. 1, p. 95 sqq., 100–107, 119–122. STANLEY, *Sinai and Palestine*, pp. 40-44, 73-76.

The Tabernacle of the congregation.—The A. V. renders it, the Tabernacle of congregation, as if the notion "to meet" underlying the word מוֹעֵד must refer to the people, and thus the word itself mean the gathering of the people together. The proper signification is **Tent of Meeting**, as appears from Ex. xxix. 42, 43, which reads: "This shall be a continual burnt-offering throughout your generations at the door of the tent of meeting before the Lord; where I will meet you (אוֹעֵד) to speak there unto thee. And there I will meet (נוֹעַדְתִּי) with the children of Israel." The same is suggested by Ex. xxx. 36, and Num. xvii. 19, (A. V., 4). Hither then the Lord summoned those whom He would meet, and to whom He would make special communications, and ordered, x. 3, that trumpets should be sounded to gather the people as well (נוֹעֲדוּ) to the Tent of Meeting. Hence God not only comes down to meet His people, but they come up to meet Him. See SMITH'S *Bib. Dict.*, article TABERNACLE.

On the first day of the second month, *i. e.*, the month Ziph, which in the Talmud is called אִיָּר, *Iyar.* It corresponds with our April. Ziph=the month of "blossoms;" but see SMITH'S *Bib. Dict.*

The following data given in the Book of Numbers, are here arranged in their chronological order, according to KEIL and others. But see LANGE on vii. 1.

(1) The gifts of the oxen and wagons by the princes; their gifts for the altar on the day of its anointing, continuing for twelve days, chap. vii., and the cloud covering the Tabernacle (ix. 15) on the day of its erection; this date is given in Ex. xl. 17: comp. Lev. viii. 10, 11:	2 yr.,	1 m.,	1 day.
(2) The celebration of the passover, ix. 1–5:	2	1	14
(3) The order for the muster, i. 1:	2	2	1
(4) Celebration of the Little Passover, ix. 6–14:	2	2	14
(5) Departure from Sinai, x. 11:	2	2	20

The following points are noteworthy: In the period between the erection of the tabernacle and the order for the muster the following matters took place; The proclamation of the laws of sacrifice, for they were first enunciated in the tent of meeting, Lev. i. 1; the consecration of Aaron's sons in the day of the anointing of the

Tabernacle, which took seven days; the first rites by the priesthood on the eighth day; the trespass by Nadab and Abihu; the remaining body of Levitical law; the princely gifts for moving the Tabernacle and for the dedication of the altar; the descent of the cloud upon the tabernacle; the order for the observance of the passover; its commemoration. This was in the time from one new moon (חדש) to the other.

In the period between the order for the muster and the departure from Sinai, the following events took place: The muster itself; the disposition of the camp, the body of law for its regulation; the celebration of the Little Passover; the census of the first-born and consecration of the Levites; all of which occurred in twenty days. A brisk and crowded season.

We observe further in this chronology that events which occurred at an earlier date are placed after the muster; the gifts by the princes and the passover really having preceded the muster. Why? Keil finds a reason in the desire not to interrupt the essential connection of Sinaitic law; and this opinion is of weight. In the legal books of the Trilogy, chronology is made secondary. As the idea of Leviticus was to give the body of Sacerdotal legislation, and such incidents as related to it, so the object of the Book of Numbers is to give the national organization, in all its theocratic features, and thus what is uppermost for the proper constitution of the immovable state, of course comes first.

Ver. 2. **The sum of all the congregation of the children of Israel.** On the three accounts of taking the census see above Introduction, § 7, *a*, *c*, and Smith's *Bib. Dict.* art. Census. On the **congregation** see *ibid.* under the word. The data are wanting for a clear analysis of the subdivisions of the congregation represented by the following terms, **families** (משפחת), **fathers'-houses** (בית אבת). The latter is a subdivision of the former, while in ver. 4 it appears as a subdivision of the **tribe** (מטה). The former is thus the grand subdivision of the tribe. This agrees with x. 4 (comp. Josh. xxii. 14) where "the thousands" (אלפים) appear as equivalent to "the families" (משפחת), the latter designating them according to their social constitution, the former with respect to their proportion of men fit for war and liable to tax. See Introd., § 6.

Ver. 3. פָּקַד means "to muster, marshal," and has reference more to disposition or arrangement than numbering. See a discussion of the word in Bush *in loc.*—Tr.].

Vers. 5–19. Roll of the captains who were called to aid in numbering the tribes. We furnish their names and the names of their fathers also, with their conjectural significations, since the names of the Israelites attest the religious mind of the people. See above Introd., § 6. Upon the three qualifications of the chief men, (1) קְרִיאֵי הָעֵדָה, (2) נְשִׂיאֵי מַטּוֹת אֲבוֹתָם, (3) רָאשִׁים see above, Introd. § 6. "אֲלָפִים synonymous with מִשְׁפָּחוֹת 'families' (comp. chap. x. 4; Josh. xxii. 14, *et al.*), because the number of heads of families in the branches of a tribe amounted to at least a thousand" (Keil). Even if the thousands were in a greater or less degree independent of the number 1,000, yet it does not then follow that they should always coincide with the tribe-branches.

They were not passively pressed into service, but took it upon them voluntarily, like the volunteers of Deborah (Judg. xxi.) and of the Messianic King (Ps. cx.); and that was, so to speak, their new birth in the higher sense. [These princes were likely a selection from those of highest rank among the appointments made according to Exod. xviii. 21–26, which occurred only a few months before this.—Tr.]

Vers. 20–47. Number of the fighting men in the tribes see above, *Introd.* § 6. They were mustered in representation of the supreme Commander himself; hence פְּקֻדִים.

Vers. 48–54. The prohibition against mustering the Levites and adding their number to the sum of the other tribes indicates no exemption from the military service, but an inherited calling to the discharge of the highest service of defence, the care of the headquarters (ver. 53) and of the ensign of the army, the Tabernacle. Therefore, notwithstanding their being so numerous, they were to encamp around the sanctuary and prevent all who were not Levites from approaching on pain of death. All the other divisions of the army were to encamp by their special standards.

[The reason for the peculiar service of the Levites that the text gives is that in vers. 51, 53. It ought thus to have precedence. The Levites were to guard the Tabernacle against the intrusion of the other Israelites. By **the stranger** (זָר), for whom it would be death to come nigh, is meant a *non-Levite* (Lev. xxii. 10). The Levites were to guard against trespasses within that would be more ruinous than foes without.—Tr.]

DOCTRINAL AND ETHICAL.

On the whole book.

The name Numbers gives no presentiment of the rich significance of this third book [of the Trilogy], unless one were to ascribe to the idea of number a Pythagorean notion, or, better still, one that belongs to Biblical philosophy of religion.

For, of course, the champions of Jehovah are numbered, as were the intimates or heroes of Odin, and as the latter were selected out to march forth with Odin to conflict at the end of time, so the former are chosen out, numbered and mustered so as to form an army of God, which is destined in a sacred campaign to make the conquest of the holy inheritance of God, Canaan, the promised land, for God's people.

As significant individual types are to be noted especially the persons fit for war; for here, too, the proper estimate of personal life is the signature of true religion and of the kingdom of truth founded on it. But with the persons must be noted the most exact regard for their number, the typical numbering, as it is continued down to the Apocalypse (Rev. vii.), not excepting the Gospels and Acts of the Apostles. Moreover, the characteristic diversities of nations, or even of churches and states in the kingdom of God, find their type in the organization of the army of

God, the order of Israel's encampment under its princes, the Sanctuary in the midst of the army as the mysterious headquarters of the heavenly sentinel, the Commander in Chief, and the distribution of labor among His servants. Furthermore an important element appears in keeping the camp of the army pure, in which connection is to be considered the restitution for trespass which is too much overlooked [v. 1–10]; also in contrast with this keeping pure, the higher consecration of the Lord's volunteer heroes, the Nazarites [vi. 1–21].

A particularly significant jewel is the Aaronic blessing [vi. 22–27]. The invisible substance of Israel must, however, be visibly represented to the nation by a rich temple-treasure, assured by the cheerful offerings of its princes, demonstrated by a grand festive procession of the donors with their gifts [vii. 1–89]. But in the midst of the Sanctuary the golden candlestick must illumine the night; the Levites, as watchmen and servants, must surround the centre of the camp [viii.]. That no defect or scruple may arise in regard to the holy communion and the right of all to it, the Little Passover is instituted [ix. 1–14] as the same is also perpetuated in its counterparts in the divine service of the church. The pillar of cloud and fire over the Tabernacle is the sign of the promise that the Lord will never depart from His people [ix. 15–23]. The army is completed by the instruments of sacred signals, the silver trumpets [x. 1–10]; their echoes are the sounds of bells, the peals of organs, Christian hymns, but also every righteous summons to the defence of our country.

[On ver. 53. The meaning of Levite is "joined to, adhesion." See xviii. 4. The location of the Levites in the camp was symbolical of this accepted relation by their being attached to Moses and Aaron and the sanctuary. In Isa. lvi. 3, 6, 7 a participation in the priesthood of God's people is promised to Gentiles, kindred to the relation of the Levites to the priests. See Naegelsbach *in loc.* and Bush on our ver.—Tr.]

HOMILETICAL HINTS.

See General Homiletic Remarks in the vol. on Exodus, p. 167.

On chap. i. The army of the Lord in particular. Its significance. Its destination. The mustering of the army.

On the whole book.

"The aim of the Holy Spirit in general is to show how God brought ever nearer to fulfilment His promises of inheriting the land of Canaan, spite of all the difficulties that stood in the way of it, and brought His people from Mt. Sinai to the borders of Canaan; also how they had God for their guide on the whole journey, which serves to prove that the religion of this people is the true religion." Starke.

"The use to be derived from it is this: Whoever carefully and exactly considers all the historical circumstances will be led on every account to maintain a Christian walk in this journey through the world. The countless benefits that God showed His people in the wilderness assure us of the divine goodness, and comfort us in times of distress, and when we suffer want and often know not where to turn. The many rebellious conspiracies, murmurings, insurrections, *etc.*, convince us of human depravity, and of man's ingratitude toward his greatest Benefactor, and of the corruption of our hearts, which are presumptuous in fortune, and despondent in misfortune, and admonish us to take note of indwelling sin, that we may not become like Israel in sinning. God's punishment of His perverse people represents to us His anger and justice, from which we ought to learn to be suitably afraid. The steadfastness, prudence, patience and meekness of Moses are a mirror into which we should diligently gaze, and pattern after his example in every thing that befalls us. In general we must not contemplate our life as different from the journey of the Israelites out of Egypt through the desert to the land of Canaan (1 Chr. xxx. 15). The round-about ways that God leads us are wonderful; we must go through thick and thin, over mountains and through valleys, now a straight path, then a crooked (Ps. iv. 4). Our progress is marked by mournful monuments that we leave behind in our conscience, which reproaches us with a Meriba, where we strove with God and were not content with His guidance; the graves of lust, where we gave way to evil desires, *etc.* Still God provides us with manna, quails and water (Ps. xxxiii.; Isa. xxx. 20). He gives us victory when enemies assail us, He bears us on the way we go (Deut. i. 31). Jesus is the pillar of cloud and fire that abides with us, even when it is evening (Luke xxiv. 29), unto the end of the world (Matth. xxviii. 20). The sacrament of holy Baptism is the cloud (1 Cor. x. 2). The sacrament of the Lord's Supper is the manna, the food and drink of life. Whoever, then, would be a true Israelite, let him learn from this book to depart out of the Egypt of this world and of his sinful flesh, to disregard the Red Sea of dismay that Satan makes, furthermore to press through the wilderness of this world, where there is danger enough, and all looks dreadful, where Amalekites and Ammonites, where serpents and wild beasts make the passage hard, until at last he comes to the stern-flowing Jordan, and draws near the heavenly Canaan. Thus we may every way edify our life from this book, and sooth our sorrows and cares. And this, too, is God's aim and object in the histories that are found here." Starke.

[*God's particular providence over His people illustrated by the numbering.* (1) It proved His faithfulness to His promise to Abraham and to Jacob (Gen. xxviii. 14). It was not left to be guessed at. (2) It was an intimation of how God meant to care for His people in the future, and meant that Moses and the inferior rulers should care for them. As the "Shepherd of Israel" (Ps. lxxx. 1), he would, like other shepherds, keep count of his flocks and deliver them by number to their under-shepherds, that they might know if any were missing. (3) It was in order to their being marshalled into several districts for the more easy administration of justice, and their more regular march through the desert. It is a rout and a rabble, not an army, that is not mustered and put in order. After M. Henry.

Leviticus precedes Numbers. The laws of offering to God precede the military organization and

the march against enemies and to the conquest of Canaan. This is the ideal realization of the motto: "Be sure you're right, then go ahead." To be right, in the highest sense, is to be right with God. "If God be for us, who can be against us?" Rom. viii. 31. Let every one find time first for religion and reconciliation to God through the offering of Jesus Christ, before even preparing for the march and warfare of life. Let him do the same for every day.

On i. 47–54. *The Levites exempted from military service.* So with ministers. "If exempted from secular concerns, it is in order that they may be the more given up to the study and preaching of the word of God, and to prayer, which are the chief weapons of their warfare; for by these means they may endeavor to avert the wrath of God from the people. As Christians are separated from the world, so ministers should be still more detached from its pursuits and employments, and examples to the flock; 'not,' says M. HENRY, 'affecting to seem *greater*, but aiming to be really *better*, every way *better*, than others.'" SCOTT. The position and service of the Levites was according to the maxim: "Whosoever will be chief among you, let him be your servant." Matth. xx. 27.—TR.]

The Order for the Camp and for the March.

CHAPTER II. 1–34.

1, 2 AND the Lord spake unto Moses and unto Aaron, saying, [a]Every man of the children of Israel shall pitch by his own standard, with the ensign of their [b]father's house: [l]far off about the [c]tabernacle of the congregation shall they pitch.

3 [d]And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch [c]throughout their armies: and Nahshon the son of Ammina-
4 dab *shall be* [f]captain of the children of Judah. And his host, and those that were
5 [x]numbered of them, *were* threescore and fourteen thousand and six hundred. And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the
6 son of Zuar *shall be* [f]captain of the children of Issachar. And his host, and those that were [x]numbered thereof, *were* fifty and four thousand and four hundred.
7 *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* [f]captain of the
8 children of Zebulun. And his host, and those that were [x]numbered thereof, *were*
9 fifty and seven thousand and four hundred. All that were [x]numbered [g]in the camp of Judah *were* a hundred thousand and fourscore thousand and six thousand and four hundred, [c]throughout their armies: these shall first set forth.

10 On the south side *shall be* the standard of the camp of Reuben [c]according to their armies: and the [f]captain of the children of Reuben *shall be* Elizur the son of She-
11 deur. And his host, and those that were [x]numbered thereof, *were* forty and six
12 thousand and five hundred. And those [h]which pitch by him *shall be* the tribe of Simeon: and the [f]captain of the children of Simeon *shall be* Shelumiel the son of
13 Zurishaddai. And his host, and those that were [x]numbered of them, *were* fifty
14 and nine thousand and three hundred. [m]Then the tribe of Gad: and the [f]captain
15 of the sons of Gad *shall be* Eliasaph the son of [z]Reuel. And his host, and those that were [x]numbered of them, *were* forty and five thousand and six hundred and
16 fifty. All that were [x]numbered in the camp of Reuben *were* a hundred thousand and fifty and one thousand and four hundred and fifty, [c]throughout their armies: and they shall set forth [i]in the second rank.

17 [m]Then the [c]tabernacle of the congregation shall set forward [j]with the camp of the Levites in the midst of the [k]camp: as they encamp, so shall they set forward, every man in his place by their standards.

18 On the west side *shall be* the standard of the camp of Ephraim [c]according to their armies: and the [f]captain of the sons of Ephraim *shall be* Elishama the son of Ammi-
19 hud. And his host, and those that were [x]numbered of them, *were* forty thousand
20 and five hundred. And [i]by him *shall be* the tribe of Manasseh: and the [f]captain
21 of the children of Manasseh *shall be* Gamaliel the son of Pedahzur. And his host, and those that were [x]numbered of them, *were* thirty and two thousand and two hun-

22 dred. [m]Then the tribe of Benjamin: and the [f]captain of the sons of Benjamin
23 *shall be* Abidan the son of Gideoni. And his host, and those that were [x]numbered
24 of them, *were* thirty and five thousand and four hundred. All that were [x]numbered of the camp of Ephraim *were* a hundred thousand and eight thousand and a hundred, [e]throughout their armies: and they shall [n]go forward in the third rank.

25 The standard of the camp of Dan *shall be* on the north side [e]by their armies: and
26 the [f]captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai. And his host, and those that were [x]numbered of them, *were* threescore and two thousand
27 and seven hundred. And those [h]that encamp by him *shall be* the tribe of Asher:
28 and the [f]captain of the children of Asher *shall be* Pagiel the Son of Ocran. And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

29 [m]Then the tribe of Naphtali: and the [f]captain of the children of Naphtali *shall be*
30 Ahira the son of Enan. And his host, and those that were numbered of them, *were*
31 fifty and three thousand and four hundred. All they that were [x]numbered in the camp of Dan *were* a hundred thousand and fifty and seven thousand and six hundred: they shall go hindmost [c]with their standards.

32 These *are* those which were [x]numbered of the children of Israel by [b]the house of their fathers: all those that were [x]numbered of the camps [e]throughout their hosts
33 *were* six hundred thousand and three thousand and five hundred and fifty. But the Levites were not [x]numbered among the children of Israel; as the LORD com-
34 manded Moses. And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to [b]the house of their fathers.

[1] Heb. *over against.* [2] *Deuel.*

[a] *The children of Israel shall pitch every man by his, etc.*
[b] *their fathers'-houses.*
[c] *Tent of meeting.*
[d] *And those that camp eastward, toward the rising, etc.*
[e] *according to their hosts.*
[f] *prince.*
[g] *of.*
[h] *that do pitch next unto.*
[i] *second.*
[j] comma, omit *with.*
[k] *camps.*
[l] *next to.*
[m] *And.*
[n] *set forth third.*
[o] *by.*
[x] *mustered.*

TEXTUAL AND GRAMMATICAL.

[Ver. 2. מִנֶּגֶד סָבִיב. The A. V. gives מנגד the false rendering, "far off," suggested, perhaps, by Josh. iii. 4, but corrects it in the marg. reading. It has its common meaning here of *confronting*, thus used in a hostile sense, Josh. v. 13. The double term means "fronting and surrounding." Thus all faced the common centre. The notion of distance is unexpressed, yet necessarily suggested by the magnitude of the bodies to be located. Comp. Ps. xxxviii. 12 (11), where the notion of distance is suggested by the "stroke" of adversity, though not expressed by מנגד, and then, in the following clause, is expressed by מֵרָחֹק.

Ver. 3. קֵדְמָה מִזְרָחָה. Comp. xxxiv. 15; Josh. xix. 12; Exod. xxxvii. 13. The apparent redundancy seems to be for the purpose of expressing direction and excluding the notion of distance: comp. Ezek. xlv. 17. מִקֶּדֶם and קֵדְמָה are used for the remote east.

Ver. 5. יִשָּׂשכָר. This singular orthography is in order to conform to the current pronunciation of the name, which dropped the second *s*. All authorities invariably give the consonants as here. See FUERST and SMITH'S *Bib. Dict. sub. voc.*

Ver. 18. יָמָּה—"westward," or more exactly "*seaward.*" This is one of the expressions that opponents to the genuineness of the Pentateuch have seized on, alleging that it betrays a writer actually in Palestine. But in fact it only shows that the writer used a language whose idiom was indigenous to the region east of the Mediterranean sea. And this and similar traits are corroborative proof that the people had their ancestry and language from the East. See MACDONALD, *Introd. to Pentateuch*, I. 268.—TR.]

EXEGETICAL AND CRITICAL.

Ver. 1 sqq. (*a*) *The order of encampment.*—The twelve Tribes are divided into four corps, which encamp about the centre of the Levitical sanctuary, and that in the order of East, South, West, and North. The four leading tribes are Judah, Reuben, Ephraim, and Dan. To Judah, the first leader-tribe, with its camp in the East, are joined Issachar and Zebulun, who also were sons of Leah; a very strong chief force at the van of the army. To the south was the camp of Reuben in conjunction with the tribes of Simeon and Gad. It should be noted in this connection, that the tribe of Simeon at this time numbered many more warriors than Reuben. On the west Ephraim was encamped, at the head of Manasseh and Benjamin. Here then all the children of Rachel are united. To the north Asher and Naphtali are encamped under the leadership of the tribe of Dan. Here with Dan the adopted

son of Rachel, are associated his brother Naphtali and his half-brother Asher.

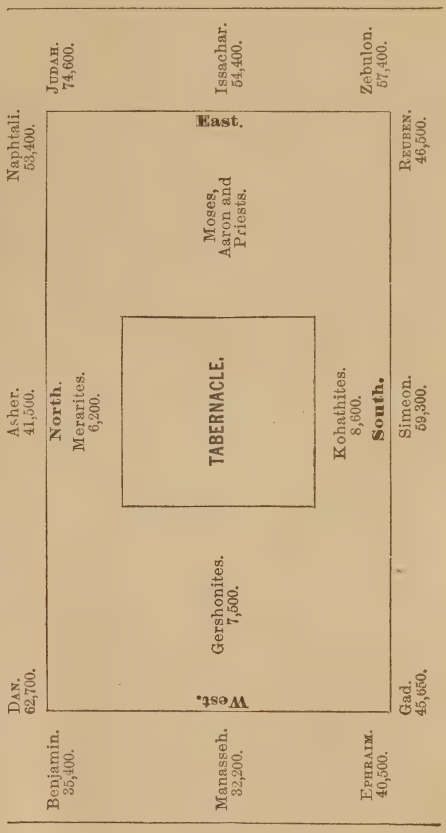
(*b*) **The order of march.**—This was determined by the order of encampment. In front of the camp of the Levites and of the tabernacle marched six tribes, first the corps of Judah, next the corps of Reuben. The march was covered by the six tribes in the divisions of Ephraim and Dan. [See below.—TR.]

"דֶּגֶל, 'standard, banner, flag,' denotes the larger military ensign which each of the corps composed of three tribes had, and which at the same time was the banner of that tribe that headed the division; then, in a more extended signification, the army as united under one banner, similar to *σημεία, vexillum*, and the old German *Fæhnlein, etc.* According to rabbinical tradition, the banner of Judah bore the image of a lion; that of Reuben the picture of a man or of a human head; that of Ephraim the image of an ox; that of Dan the emblem of an eagle; so that on these four standards the four creatures which are united in the cherubic figures given by Ezekiel, are said to have been represented" (KEIL, p. 200). A more minute rabbinical account of the colors of the flags, according to JEROME PRADO, is given in a note by KEIL, p. 200 [Eng. Tr., Vol. I. 17]. Judah is therefore the champion of his brethren according to Gen. xlix. 10. Yet we must understand the position of Ephraim in covering the march, not as subordinate, but as a sort of parallel one. The name **Reuel**, ver. 14, is the error of a copyist for **Deuel As they encamp so shall they set forward**, ver. 17; therefore, with Levi in the midst of the tribes, every man on his own side by their standards, *i. e.*, upon the side where he was encamped; not as it is generally translated: **each at his place**, since יָד, 'hand,' does indeed signify *latus*, 'side,' but not place" (KEIL).

It would certainly have been a very difficult and frequently impracticable order of march, if the three divisions, Reuben on the one side, Dan on the other, and Levi with the Tabernacle in the middle, had been compelled to march abreast. Moreover it says very emphatically that Judah and Reuben precede the Tabernacle (ver. 17)—consequently the like would obtain as to the marching order of the succeeding corps, Ephraim and Dan. As to the more common meaning of יָד see Genesis.

Besides the military camp we must distinguish two particular camps—the camp of the pure congregation, composed of women and children, and the encampment of the levitically unclean on the outside of the camp. The children of the Levites appear to have been in the camp from their youth up; probably also in time of peace the families dwelt with their defenders. A distinction between the warriors and the people is indicated in xx. 1.

[It appears from x. 17, that on the march the position of the Tabernacle and the attendant Gershonites and Merarites was immediately after the division of three tribes headed by Judah. Then followed Reuben's division. After that, and in the middle of the line, the Kohathites with the sacred things. Then came the division under Ephraim, followed by that of Dan, which brought up the rear. The only reason assigned for the position of Tent of Meeting next after Judah's division, is that it might be set up by the time the sacred things that were to be put into it (x. 21) should arrive at camp.



The foregoing plan represents the arrangement of the encampment as gathered from chaps. ii., iii. Such is the ideal disposition. The actual disposition of the multitudes, even when order was maintained, must often have presented only an imperfect approach to it, owing to topographical irregularities.—TR.]

DOCTRINAL AND ETHICAL.

[See under chap. i.

"The ideal form of the encampment was reproduced in the square court with which the Temple was eventually surrounded, and in the vision of the heavenly city as seen by Ezek. xlviii. 20; and by St. John, Rev. xxi. 16; comp. Rev. xx. 9. Thus the camp of God's earthly people was divinely ordered, so as to set forth the completeness of His Church; and to illustrate by its whole arrangement, which was determined by

the Tabernacle in the centre, both the dependence of all on God, and the access which all enjoyed to God." *The Bible Comm. in loc.*

In the plains of Moab, and in the immediate prospect of conquering the promised land, the ideal plan of the encampment might be conformed to. Perhaps such was the sight that greeted Balaam's eyes and made him exclaim: "How goodly are thy tents, O Jacob," xxiv. 5. "Thus the gospel-church, called the *camp of saints*, ought to be compact according to the Scripture model, every one knowing and keeping his place, and then all that wish well to the church rejoice, *beholding their order*, Col. ii. 5." M. HENRY.

The comments of M. HENRY on this chapter are in his best vein of happy suggestion. The following thoughts are reproduced from him.

Those of a tribe were to pitch together. Note, it is the will of God that mutual love and affection, converse and communion should be kept up among relations. The bonds of nature should be improved for the strengthening of the bonds of Christian communion.

Every one must know his place and keep it. Note, it is God that *appoints us the bounds of our habitation*, and to Him we must refer ourselves. God is the God of order and not of confusion. The standards made this mighty army seem more beautiful to its friends, and more formidable to its enemies. The Church of Christ is said to be *terrible* as an army with banners, Cant. vi. 10.

The Tabernacle and sacred things were in the middle of the camp and of the line of march. *God is in the midst of her, she shall not be moved*, Ps. xlvi. 5. Their camp had reason to be hearty when thus they had God in the heart of them. Note, if God undertake the protection of our comforts, we ought in our plans to undertake the protection of His institutions, and stand up in the defence of His honor, and interest and ministers.

Every tribe had a captain, a prince, or commander-in-chief, whom God Himself had nominated, the same that had been appointed to number them (i. 5). Our being all the children of one Adam is so far from justifying the levellers and taking away the distinction of place and honor, that even among the children of the same Abraham, the same Jacob, the same Judah, God Himself appointed that one should be captain of all the rest. There are *powers ordained of God*, and those to whom honor and fear are due, and must be paid.

Some observe the significancy of the names of these princes, at least in general, and how much God was in the thoughts of those that gave them their names, for most of them have *El, God*, at one end or other of their names. (See above, *Introd.*, § 6). By which it appears that the Israelites in Egypt did not quite forget the name of their God, but when they wanted other memorials, preserved the rememblance of it in the names of their children, and therefore comforted themselves in their affliction.

Nahshon is reckoned among the ancestors of Christ (Matth. i. 4). So that when he went before them, Christ Himself went before them in effect, as their Leader.—TR.]

HOMILETICAL HINTS.

The regulation of the host. The camp of God's army. The sacredness of number. The sanctifying and the distribution of the number. Arithmetic and geometry, and book-keeping and mensuration brought into the service of the Holy One. The tribes of the army of God, and their significance for the organization of the church, of the state, especially with reference to its means of defence. The standards. The significance of the Tabernacle in the midst of the camp. Jehovah as King and Commander-in-Chief in the midst of His warriors. So Christ is the Captain of salvation. The New Testament army of God: the Apostolic spirit in twelvefold gifts and forms. The Church of God in relation to war in the world. The war of light (of self-defence for right of conscience and freedom) and the war of darkness.

SECOND SECTION.

Separation of the Levites to the service of the Tabernacle as the king's tent and the ensign (the banner) of Jehovah.

CHAPTERS III., IV.

The muster and encampment of the tribe of Levi.

CHAPTER III. 1–51.

1 THESE also *are* the generations of Aaron and Moses, in the day *that* the LORD
2 spake with Moses in mount Sinai. And these *are* the names of the sons of Aaron;
3 Nadab the first-born, and Abihu, Eleazar, and Ithamar. These *are* the names of
the sons of Aaron, the priests which were anointed, [a]whom he consecrated to min-
4 ister in the priest's office. And Nadab and Abihu died before the LORD, when

they offered strange fire before the LORD, in the wilderness of Sinai, and they had no [b]children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

5, 6 And the LORD spake unto Moses, saying, Bring the tribe of Levi near, and pre-
7 sent them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the [c]taber-
8 nacle of the congregation, to do the service of the tabernacle. And they shall keep all the [d]instruments of the [c]tabernacle of the congregation, and the charge of the
9 children of Israel, to do the service of the tabernacle. And thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the
10 children of Israel. And thou shalt [x]appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to
11, 12 death. And the LORD spake unto Moses, saying, And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be
13 mine; Because all the firstborn *are* mine; *for* on the day that I smote all the first-born in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine they shall be: I *am* the LORD.

14, 15 And the LORD spake unto Moses in the wilderness of Sinai, saying, [x]Number the children of Levi after [e]the house of their fathers, by their families: every male
16 from a month old and upward shalt thou number them. And Moses [x]numbered
17 them according to the [2]word of the LORD, as he was commanded. And these were
18 the sons of Levi by their names; Gershon, and Kohath, and Merari. And these
19 *are* the names of the sons of Gershon by their families; Libni, and Shimei. And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.
20 And the sons of Merari by their families; Mahli, and Mushi. These *are* the fami-
21 lies of the Levites [e]according to the house of their fathers. Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of
22 the Gershonites. Those that were [x]numbered of them, according to the number of all the males, from a month old and upward, *even* those that were [x]numbered of
23 them *were* seven thousand and five hundred. The families of the Gershonites shall
24 pitch behind the tabernacle westward. And the [f]chief of the [g]house of the father
25 of the Gershonites *shall be* Eliasaph the son of Lael. And the charge of the sons of Gershon in the [c]tabernacle of the congregation *shall be* the tabernacle, and the tent, the covering thereof, and the [h]hanging for the door of the [c]tabernacle of the
26 congregation, And the hangings of the court, and the [h]curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it, for all the service thereof.

27 And of Kohath *was* the family of the Amramites, and the family of the Izeha-
rites, and the family of the Hebronites, and the family of the Uzzielites: these
28 *are* the families of the Kohathites. In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the
29 sanctuary. The families of the sons of Kohath shall pitch on the side of the ta-
30 bernacle southward. And the [f]chief of the [g]house of the father of the families of
31 the Kohathites *shall be* Elizaphan the son of Uzziel. And their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the [h]hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest *shall be* [i]chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

33 Of Merari *was* the family of the Mahlites, and the family of the Mushites: these
34 *are* the families of Merari. And those that were [x]numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and
35 two hundred. And the [f]chief of the [g]house of the father of the families of Merari *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle north-
36 ward. And [3]*under* the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets
37 thereof, and all the vessels thereof, and all that serveth thereto, And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 But those that encamp before the tabernacle toward the east, *even* before the [c]tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger
39 that cometh nigh shall be put to death. All that were [x]numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, [j]throughout their families, all the males from a month old and upward, *were* twenty and two thousand.
40 And the LORD said unto Moses, [x]Number all the firstborn [k]of the males of the children of Israel from a month old and upward, and take the number of their names.
41 And thou shalt take the Levites for me (I *am* the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the
42 firstlings among the cattle of the children of Israel. And Moses [x]numbered, as the
43 LORD commanded him, all the firstborn among the children of Israel. And all the firstborn males by the number of names, from a month old and upward, of those that were [x]numbered of them, were twenty and two thousand two hundred and threescore and thirteen.
44, 45 And the LORD spake unto Moses, saying, Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their
46 cattle; and the Levites shall be mine: I *am* the LORD. And [l]for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the
47 children of Israel, which are more than the Levites; Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary [m]shalt thou take *them:*
48 (the shekel *is* twenty gerahs:) And thou shalt give the money, [n]wherewith the
49 odd number of them is to be redeemed, unto Aaron and to his sons. And Moses took the [o]redemption money of them that were over and above them that were
50 [p]redeemed by the Levites: Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels,* after the shekel
51 of the sanctuary: And Moses gave the money of them that were [p]redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

[1] Heb. *whose hand he filled.* [2] Heb. *mouth.* [3] Heb. *the office of the charge of.*

[a] *whose hand they had filled to be priests.* [b] *sons.* [c] *Tent of Meeting.*
[d] *utensils.* [e] *their fathers'-houses.* [f] *prince.*
[g] *father's-house.* [h] *screen.* [i] *prince of the princes.*
[j] *by.* [k] omit *of the.* [l] *as ransom of the two hundred, &c.*
[m] *thou shalt take, twenty gerahs the shekel.* [n] *the ransom of those over and above among them.*
[o] *ransom.* [p] *ransomed.* [x] *muster, mustered.*

TEXTUAL AND GRAMMATICAL.

[Ver. 3. מִלֵּא יָד. מִלֵּא יָד לְכַהֵן "to fill the hand" is a natural and graphic idiom for consecration, just as *installation* is in English. The latter signifies that one is placed and there he must always be found. The former that one "has his hands full," and has no leisure for other business. The ceremony of consecration, Exod. xxix. 9-23, symbolizes this idea, especially in ver. 24. Naturally מִלֵּא alone, and the substantive מִלֻּא become the abbreviated form for the same notion. See SMITH's *Bib. Dict.* Art. PRIEST, *consecration.*

Ver. 9. נתונם נתונם, see viii. 16. The repetition is for the sake of emphasis, signifying complete surrender, see EWALD, § 313.

Ver. 13. לי אני יהיה "to me, myself, Jehovah," MAURER, KEIL. *The Bib. Comm.* So also in vers. 41, 45.

Ver. 30. The dots above ואהרן "can have, it is supposed, no other meaning than to intimate that the word is wanting in some Codd. It is wanting in 8 codd. of KEN. and in 4 of Ross.; also in the Sam., Syr., and Copt. This would agree with ver. 5," MAURER. Not sufficient reason for omission, comp. iv. 34, 37, 41, 45, KEIL.

Ver. 51. The K'thibh הַפְקֻדִים the correct reading, KEIL.—TR.].

EXEGETICAL AND CRITICAL.

[**The generations**, ver. 1. "These are the *res gestæ,* that happened to them," FAGIUS, VATABLUS, AB. EZRA, PISCATOR. The act of birth is only the first in the series. On this use of the word comp. Gen. v. 1; vi. 9; xxv. 18 and BUSH, *in loc.*—TR.].

ORDER OF THE LEVITICAL SERVICE (Chap. iii.).

A. *The Calling of the Tribe of Levi.* This calling was foreshadowed in the religious zeal of the brothers Simeon and Levi (Gen. xxxiv.), and in the judgment of their father Jacob upon their act (Gen. xlix.). The two brothers resembled each other, as did also their deed and their destiny; they were scattered in Israel. But while Simeon gradually disappears in Israel, Levi looms up greater and greater, until at the summit of his elevation he destroys himself, in the

person of Caiaphas. In this contrast the two natures of youthful, religious zeal come out in relief. In the one, religious zeal passes over into fanaticism, into fleshly passion, the glow becomes smoke and vapor; in the other, the flame clears itself from smoke, the seething must becomes pure wine. It should be borne in mind, that Israel owes its theocratical and historical salvation to the tribe of Levi: even a weak maid, Miriam, had a large share in the rescue of Moses; and the latter, the saved saviour (*Muscha Mosche*) of his people, was in a large measure supported by his brother Aaron. Soon, however, after the moment when Aaron wavered, the tribe of Levi stood manfully at the side of Moses for the re-establishment of the fear of Jehovah; and afterwards, when Phineas executed summary judgment, it displayed a bravery which received quite a mysterious acknowledgment in the blessing of Moses, Deut. xxxiii. 8. Thus the vocation of Levi was ontological; but the historical development took place gradually. The prophetic starting place of the Levitic calling is found in the person of Moses; and the self-renunciation, with which he calls his brother Aaron to the priesthood, and allows the priestly dignity to pass over to the descendants of the latter, while his own sons attend Aaron as mere serving Levites, is the sign and the seal of the divine purity which ruled, in combination with divine revelation, at the institution of the Levitical vocation. Three stages can be distinguished in the development of this vocation: first, the historical reason for their call, (Exod. xxxii.); second, their preliminary appointment; third, the establishment and definition of the services of the office, given in the present section; special modifications follow hereafter, especially the elevated position of the order.

We distinguish regarding the hierarchical organization the following gradations:—(1) The people of the tribe, embracing the families as well as the men, the *emeriti* and *demeriti*, as well as the serving members. The boys were set apart for the Levitical service after the first month of their age; for no rule can be set for the earliness of spiritual illumination, as the history of Samuel proves. The entrance upon the general duties begins at the age of twenty-five; for the proper high-priestly and priestly duties, as well as for the Levitical ministration in the care of the Sanctuary, the age of thirty years was required. The typical hierarchy descends in the following gradations:—(1) Aaron and his sons; (2) The priestly Levitical assistants; (3) The Levites in general as devoted to God and the priestly service (נְתוּנִים); (4) The servants, afterwards attached to the tribe, of non-Levitical and even of non-Israelitish blood (נְתִינִים). Although the tribe of Levi, after the division of the tribe of Joseph into two separate tribes, seems to form a thirteenth tribe; yet this would be an entirely false conception, since it represents the first-born, the priestly dignity of all twelve tribes.

B. *The Relations of the Levites.* In relation to Moses and Aaron, they are to be regarded as the spiritual family (vers. 2-4); Aaron appears as the priestly head. With reference to their ministerial functions, they are presented to the high-priest, and are devoted to him as his servants. With reference to the tribes, however, they have this advantage, that they represent the first-born of all the tribes; they are an eminent tribe wholly made up of native first-born; and the complete infatuation of the company of Korah is shown by the fact that they were not content with that eminence. However they did not form a caste, like the Brahmins in India and the Magi in Media, because their physical condition was subject to a strict moral censorship, and because their importance was greatly limited by the prophetic order on the one hand, and on the other by the princely order. Hence they first attained to a hierarchical power in the time of Zerubbabel, when the princely power had become extinct and the prophetic authority was on the point of dying out.

C. *The numbering of the Levites.* The numbers of the tribe branches, 7,500, 8,600, and 6,200, added together give the sum 22,300; whereas the number given is only 22,000. We think the Rabbinical solution of this apparent discrepancy of numbers quite well founded, notwithstanding the doubts of Knobel and Keil. If the sum total of the Levites was to determine the ratio which they bore to the sums of the first-born in the other tribes, because the surplus of the first-born had to be redeemed with money, then the first-born among the Levites should certainly not be included in the count, else there would be nullity in the calculation. For them 300 was therefore deducted. This seems to us a much more evident explanation than the supposition of a blunder in the text, (see Keil, p. 204) [who conjectures that in ver. 28 שְׁלֹשׁ should be read for שְׁשׁ or 8,300 for 8.600.—Tr.]. We do not at all assume that the first-born of the tribes paid a ransom to the Levites on account of the worship which they conducted for them, for they were by that in a certain measure superseded (chap. xvi.); at all events the Levites had a favored position, and in that case, too, all the first-born would have had to pay, and not merely the excess of 273. We have already seen that the mention here is of a numbering of the first-born from the first month on to twenty years, being a contrast with the numbering of the first-born from twenty years and over, but forming a parallel to the Levites who were over a month old. These young first-born are represented by the young Levites, and hence their excess must be ransomed by a payment to the high-priestly tribe. And this not indeed because the Levites represented them at the Sanctuary generally, but because they took their place at the theocratic headquarters. It was a kind of a military tax for minors. Thus we read in chap. vii. of the great offerings which the heads of tribes presented for the care of the Tabernacle—they had already given their contributions for the building of the Tabernacle (Exod. xxxv. 27). In that case, as also in that of the shekel of the Sanctuary, their payment was properly a religious tax; here it was a sort of war tax. ["The ransom money, reckoning the shekel at half a crown, would amount to 12*s.* 6*d.*," Dr. Jamison.—Tr.]. And when it is likewise laid down that the cattle of the Levites should represent the first-born of the cattle of the individual

tribes, which they had to offer up, it doubtless means that they were not slaughtered immediately on their being offered, but were taken into the herds of the Levites, which even consisted wholly of sacrificial beasts, according to the needs of worship. On the meaning of the first-birth see KNOBEL, p. 13.

D. *The organic basis of the camping of the Levites.* The sons of Levi were called: **Gershon**, (stranger, banishment); **Kohath** (assembly, congregation); **Merari**.—From Gershon came: **Libni** (white), and **Shimei** (Jah is prince of praise). From Kohath sprang: **Amram** (people of the high one?); **Izehar** (oil); **Hebron** (union); and, **Uzziel** (power of God). The sons of Merari were: **Mahli** (a tender one, according to FUERST), and **Mushi** (drawn upward? allied to Moses). The aggregate see in the text.

E. *Levitical Camping Order.* The **Gershonites** encamp behind the tent, that is, westward: their chief was **Eliasaph** (whom God has added —similar to Joseph), son of **Lael** (for God, consecrated to God). Their charge is over the external parts of the Sanctuary, *viz.*, the coverings and hangings, except the screen of the Holy of Holies. **The Kohathites** camp to the southward. Their chief was called **Elizaphan** (whom God guards), son of **Uzziel** (God is power). To their care are entrusted all the interior parts of the Sanctuary, *viz.*, the Ark of the Covenant. Thus they have an exalted occupation, as, indeed, they embrace also the priestly branch, whence, also, Eleazar, the son of Aaron, is the superior of all the individual Levitic chiefs. Opposite the Kohathites upon the northern side, camp **the families of Merari**: their chief was named **Zuriel** (God is rock), son of **Abahail** (father of strength; or, father the strength); they attend to all that belongs to the frame work of the Tabernacle. In front of the entrance to the Tabernacle towards the east encamped Moses and Aaron with his sons, who performed the sacred acts of the worship. All intrusion of strangers to this place was forbidden on the pain of death. [Vers. 10, 38, **the stranger**, זר see on i. 51.—TR.]

[On the difficulty presented by the proportion of first-born to the sum-total of men fit for service, see *Introduction*, § 7 *b*. Ver. 49. **The redeemed of the Levites** mean those ransomed by the equal member of the Levites.—TR.]

DOCTRINAL AND ETHICAL.

[See under chap. i.

Chap. iii. 14 sq. "The Levites of a month old could not honor God and serve the Tabernacle as those that were grown up; yet out of the mouths of babes and sucklings the Levites' praise was perfected. Let not little children be hindered from being enrolled among the disciples of Christ, for such was the tribe of Levi; of such is the kingdom of heaven, that kingdom of priests. The redemption of the first-born was reckoned from a month old (xviii. 15, 16), therefore from that age the Levites were numbered." M. HENRY.

Chap. iii. 44–51. The relation of money and religion is illustrated by the ransom for the 273 in excess of the 22,000 first-born of the Levites. Money cannot measure the value of spiritual things, but it can express that they have value. It cannot pay the debt we owe to God, but it can express that we do owe Him much. Five shekels, paid under the conditions here specified, could express that the payer owed himself to God's service, and that the payee accepted the position of substitute. While money has the place that men assign it, it must have its religious use. Where there is much money, much of it must flow into the Lord's treasury, or there is little religion there.—TR.]

Order of Service and Order of March for the Levites.

CHAPTER IV. 1–49.

1, 2 AND the LORD spake unto Moses and unto Aaron, saying, Take the sum of the sons of Kohath from among the sons of Levi, [a]after their families, by [b]the house
3 of their fathers, From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the [c]tabernacle of the congregation.
4 This *shall be* the service of the sons of Kohath in the [c]tabernacle of the congregation, [d]*about* the most holy things.
5 And when the camp setteth forward, Aaron shall come, and his sons, and they
6 shall take down the [e]covering vail, and cover the ark of testimony with it: And shall put thereon the covering of [f]badgers' skins, and shall spread over *it* a cloth
7 wholly of [g]blue, and shall put in the staves thereof. And upon the table of shewbread they shall spread a cloth of [g]blue, and put thereon the dishes, and the spoons, and the bowls, and [h]covers to[i] [i]cover withal: and the continual bread shall be
8 thereon: And they shall spread upon them a cloth of scarlet, and cover the same

9 with a covering of [f]badgers' skins, and shall put in the staves thereof. And they
shall take a cloth of [g]blue, and cover the candlestick of the light, and his lamps,
and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they
10 minister unto it: And they shall put it and all the vessels thereof within a cover-
11 ing of [f]badgers' skins, and shall put *it* upon [j]a bar. And upon the golden altar
they shall spread a cloth of [g]blue, and cover it with a covering of [f]badgers' skins,
12 and shall put to the staves thereof: And they shall take all the [k]instruments of
ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of
[g]blue, and cover them with a covering of [f]badgers' skins, and shall put *them* on [j]a
13 bar. And they shall take away the ashes from the altar, and spread a purple
14 cloth thereon: And they shall put upon it all the vessels thereof, wherewith they
minister about it, *even* the [1]censers, the flesh-hooks, and the shovels, and the [2]basins,
all the vessels of the altar; and they shall spread upon it a covering of [f]badgers'
15 skins, and put to the staves of it. And when Aaron and his sons have made an
end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is
to set forward; after that, the sons of Kohath shall come to bear *it:* but they shall
not touch [m]*any* holy thing, lest they die. These *things are* the burden of the sons
of Kohath in the [c]tabernacle of the congregation.
16 And [n]to the office of Eleazar the son of Aaron the priest *pertaineth* the oil for
the light, and the sweet incense, and the [o]daily meat-offering, and the anointing
oil, *and* the [n]oversight of all the tabernacle, and of all that therein *is*, in the sanc-
tuary, and in the vessels thereof.
17, 18 And the LORD spake unto Moses and unto Aaron, saying, Cut ye not off the
19 tribe of the families of the Kohathites from among the Levites: But thus do unto
them, that they may live, and not die, when they approach unto the most holy
things: Aaron and his sons shall go in, and appoint them every one to his service
20 and to his burden: But they shall not go in to see [p]when the holy things are cov-
ered, lest they die.
21, 22 And the LORD spake unto Moses, saying, Take also the sum of the sons of
23 Gershon, [a]throughout [b]the houses of their fathers, by their families; From thirty
years old and upward until fifty years old shalt thou [x]number them; all that enter
in [s]to perform the service, to do the work in the [c]tabernacle of the congregation.
24 This *is* the service of the families of the Gershonites, to serve, and for [t][q]burden:
25 And they shall bear the curtains of the tabernacle, and the [c]tabernacle of the con-
gregation, his covering, and the covering of the [b]badgers' skins that *is* above upon
26 it, and the [r]hanging for the door of the [c]tabernacle of the congregation, And the
hangings of the court, and the [r]hanging for the door of the gate of the court, which
is by the tabernacle and by the altar round about, and their cords, and all the
[k]instruments of their service, and all that is made for them: so shall they serve.
27 At the [5]appointment of Aaron and his sons shall be all the service of the sons of
the Gershonites, in all their burdens, and in all their service: and ye shall [x]ap-
28 point unto them in charge all their burdens. This *is* the service of the families of
the sons of Gershon in the [c]tabernacle of the congregation: and their charge *shall
be* under the hand of Ithamar the son of Aaron the priest.
29 As for the sons of Merari, thou shalt [x]number them [a]after their families, by [b]the
30 house of their fathers; From thirty years old and upward even unto fifty years old
shalt thou [x]number them, every one that entereth into the [6]service, to do the work
31 of the [c]tabernacle of the congregation. And this *is* the charge of their burden,
according to all their service in the [c]tabernacle of the congregation; the boards of
the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,
32 And the pillars of the court round about, and their sockets, and their pins, and
their cords, with all their [k]instruments, and with all their service; and by name ye
33 shall [x]reckon the [k]instruments of the charge of their burden. This *is* the service
of the families of the sons of Merari, according to all their service, in the [c]taber-
nacle of the congregation, under the hand of Ithamar the son of Aaron the priest.
34 And Moses and Aaron and the [s]chief of the congregation [x]numbered the sons of
35 the Kohathites [a]after their families, and [a]after [b]the house of their fathers, From
thirty years old and upward even unto fifty years old, every one that entereth into
36 the service, for the work in the [c]tabernacle of the congregation: And those that

were [x]numbered of them by their families were two thousand seven hundred and
37 fifty. These *were* they that were [x]numbered of the families of the Kohathites, all
that might do service in the [c]tabernacle of the congregation, which Moses and
Aaron did [x]number according to the commandment of the LORD by the hand of
38 Moses. And those that were [x]numbered of the sons of Gershon, [a]throughout their
39 families, and by [b]the house of their fathers, From thirty years old and upward,
even unto fifty years old, every one that entereth into the service, for the work in
40 the [c]tabernacle of the congregation, Even those that were [x]numbered of them,
[a]throughout their families, by [b]the house of their fathers, were two thousand and
41 six hundred and thirty. These *are* they that were [x]numbered of the families of the
sons of Gershon, of all that might do service in the [c]tabernacle of the congregation,
whom Moses and Aaron did [x]number according to the commandment of the LORD.
42 And those that were [x]numbered of the families of the sons of Merari, [a]through-
43 out their families, by [b]the house of their fathers, From thirty years old and upward
even unto fifty years old, every one that entereth into the service, for the work in
44 the [c]tabernacle of the congregation. Even those that were [x]numbered of them
[a]after their families, were three thousand and two hundred.
45 These *be* those that were [x]numbered of the families of the sons of Merari, whom
Moses and Aaron [x]numbered according to the word of the LORD by the hand of
46 Moses. All those that were [x]numbered of the Levites, whom Moses and Aaron and
the [e]chief of Israel [x]numbered, [a]after their families, and [a]after [b]the house of their
47 fathers, From thirty years old and upward even unto fifty years old, every one that
came to do the service of the ministry, and the service of the burden in the [c]taber-
48 nacle of the congregation, Even those that were [x]numbered of them were eight thou-
49 sand and five hundred and fourscore. According to the commandment of the
LORD they were [x]numbered by the hand of Moses, every one according to his ser-
vice, and according to his burden: [t]thus were they numbered of him, as the LORD
commanded Moses.

[1] Or, *pour out withal.*
[2] Or, *bowls.*
[3] Heb. *to war the warfare.*
[4] Or, carriage.
[5] Heb. *mouth.*
[6] Heb. *warfare.*

[a] *by.*
[b] *their fathers'-houses.*
[c] *Tent of Meeting.*
[d] omit *about.*
[e] *veil of the screen.*
[f] *sealskin.*
[g] *blue purple.*
[h] *mugs.*
[i] *of the drink-offering.*
[j] *the bier.*
[k] *utensils.*
[l] *fire-pans.*
[m] *the sanctuary.*
[n] *the charge of Eleazar, etc., is oil, etc.*
[o] *continual meal offering.*
[p] *even for an instant,* om. *are covered.*
[q] *to carry.*
[r] *screen.*
[s] *chiefs.*
[t] *And this is his numbering* (or *mustering*).
[x] *muster, mustered.*

EXEGETICAL AND CRITICAL.

Chap. iv. 1 sq. Next come the particular acts to be done at the breaking up of the camp and on the march by the different divisions of the Levites, and for whose discharge the priestly age, 30 years, is requisite.

(*a*) **The Ark and the Holy Things of the Sanctuary.**—The taking up of the tent for the march is performed in perfect accordance with the idea of a tent, beginning in the inside and working outward. Only Aaron and his son are called to this guardianship of the Holy of Holies. The care of **the Ark of Testimony** takes precedence. In order to prepare it for the march, Aaron and his sons must even go into the Holy of Holies; for the rule which forbids even the high priest to enter the Holy of Holies but once a year is suspended. From the eyes of the people, however, the Ark must be strictly concealed; it must be not only unapproachable, but also invisible. It is first enwrapped in the veil of the screen, then in a covering of *tachash* skins (see on Exod. xxvi.), and over that is spread a cloth of hyacinth purple (distinguished by this color of Jehovah); and thereto the staves are again set, which had to be taken away during the covering. The second object of highest veneration is **the Table of Shewbread.** Upon its purple cover are laid the utensils belonging to it, the shewbread as well; and these in turn are covered with a scarlet cloth and with a cover of *tachash* skins; the staves are then set. After this comes **the candlestick**, enveloped in like manner; likewise **the golden altar**, or incense altar. **The Altar of burnt offerings**, however, is not covered with a purple cloth, but, together with its utensils, with a cloth of scarlet. ["It is remarkable that Moses says nothing in this connection respecting the Laver, which was one of the principal vessels. The omission is supplied by the LXX. at the end of this verse, and reads: 'And they shall take a purple cloth and cover the Laver and its base (foot), and they shall put it into a blue cover of skin, and put it on bars.' CAPELLUS, GROTIUS, HOUBIGANT suppose that this clause has slipped out of the Hebrew text, and with them ROSENMUELLER is disposed to agree. AINSWORTH suggests that the Laver is not mentioned because it was not to be covered." BUSH *in loc.*; where see also AINSWORTH'S alle-

gorical interpretation of his conjectured fact. —Tr.] This packing is all done by the priests; but the transportation is performed by the Kohathites, who at the same time are most strictly forbidden to touch the holy things themselves. Here the authority of the Aaronitic Kohathite to attend to the Sanctuary (ver. 16) and the competency of the Kohathites in general are sharply distinguished. Since they were the immediate assistants of Eleazar, they might most easily as Levites incur death by touching or beholding the Holy of Holies. [Instances of the actual infliction of this penalty are 1 Sam. vi. 19; 2 Sam. vi. 6, 7.—Tr.]

(*b*) **The employment of the Gershonites** (vers. 22–28). As the Kohathites stand under the special superintendence of Eleazar, so do the Gershonites under that of Ithamar, second son of Aaron, who is also special supervisor of the services of the Merarites (ver. 33). [Ithamar superintended the construction of the Tabernacle (Exod. xxxviii. 21). Thus the permanent offices of the leaders spring out of the duties that devolved on them during the first year of the Exodus. Ver. 23. **To war the warfare.**—This is military language. Ministerial service is a warfare for God, chap. viii. 24, 25.—Tr.]

(*c*) **The employment of the Merarites** (vers. 29-33). These have the heaviest portion of the Tabernacle to bear, while the Gershonites have the most difficult part to do; and the charge of the Kohathites is seen to be honorable, but in a special degree dangerous and full of care. These Merarites also stand under the direction of Ithamar.

(*d*) By the official count of the Levites capable of service there were numbered: of the Kohathites, 2,750; of the Gershonites, 2,630; of the Merarites, 3,200. [By this account it appears that out of the whole number of Levites, *viz.*, 22,300, only 8,580 were fit for service. Moreover the family of Merari, though numerically the smallest family of Levi, had 3,200 fit for service, or more than half their number above a month old, and more than either of the two other families. The most natural inference from these data is, not that these numbers give the number of able-bodied men, but that they give only the number detailed for duty, and that this number was proportioned to the service to be performed. This explanation accords with the fact that the service of each family is first described and then the detail of men to do it is given. It seems also to be the plain meaning of vers. 48, 49: "they were numbered according to their service and according to their burden." It agrees also with what we have found to be the proper meaning of פָּקַד; see on i. 3. It applies to the marshalling and enrolling for duty.—Tr.]

[Vers. 31, 32. The practical importance of detailing the burdens and bearers of all this variety of stuff may be illustrated by the feature common to all Arab decampment as thus described by E. H. Palmer, *The Desert of Exodus*, Chap. III. "The task of apportioning the loads is always a difficult one. The Arabs scream and struggle as though about to engage in a sanguinary fight; and each one, as he gets the opportunity, will seize upon the lightest things which he can find, and, if not immediately repressed, will hasten off to his camel with about a quarter of his proper load, leaving his comrades to fight over the heavier burdens."

Of course there was a higher importance. God took the Tabernacle as His peculiar charge, and the Levites as His soldiers. Had the strictly military part of the expedition been administered with the same care, the host had been irresistible. God's care in sacred things was an example to the princes in secular things.

Another higher importance was that all this precise arrangement was typical. It reveals God's nature and ways. What He did in these matters He will do in others when like interests are involved. He will not overlook any of the details of salvation. The very tongs and ashes, the tent-pins and cords, will be attended to. See M. Henry on iv. 21-23. But in tracing this typical import, one must avoid attaching special significance to each minor detail. "A variety of details was necessary to express one simple truth." "The simple idea expressed by such regulations, leaving no part or arrangement, however minute, to be formed according to the taste or judgment of human artificers, was that no human devices must mix in the service of God or in any thing typical of the way of salvation." Macdonald, *Introd. to the Pentateuch*, Vol. II. p. 463.—Tr.]

HOMILETICAL HINTS.

[Ver. 4. "*Enter into the host—do the work in the Tent of Meeting.* The ministry is: 1. *A good work*, 1 Tim. iii. 1. Ministers are not ordained to honor only, but to labor; not to have the wages, but to do the work. 2. *A good warfare*, 1 Tim. i. 18. They that enter the ministry must look upon themselves as entered into the *host*, and approve themselves good soldiers, 2 Tim. ii. 3." M. Henry.

Vers. 5–15. The covering of the holy things. *The proper care of sacred things.* "1. For safety. 2. For decency and ornament; "adorn the doctrine of God our Saviour," Tit. ii. 10. "Strength and beauty are in His sanctuary," Ps. xcvi. 6. 3. For concealment. It signifies the darkness of that dispensation. They saw only the coverings, not the holy things themselves (Heb. x. 1); but now Christ has "destroyed the face of the covering," Isa. xxv. 7. M. Henry. And now, too, "we see through a glass darkly," 1 Cor. xiii. 12.

Ver. 18. "*Cut ye not off the tribe of the families of the Kohathites from among the Levites.*" What might have happened by Moses' fault he would be said to do, and would bear the guilt. So God holds ministers accountable. This lays a charge on pastors in relation to all elders, deacons, Sabbath School teachers, leaders of prayer-meetings, who under their superintendence minister in the sacred things of the gospel. —Tr.]

THIRD SECTION.

Exclusion of Lepers and all Persons Levitically Unclean from the Holy Camp. Camp Laws for Those Morally Guilty.

CHAPTER V. 1–10.

1, 2 AND the LORD spake unto Moses, saying, Command the children of Israel,
that they put out of the camp every leper, and every one that hath an issue, and
3 whosoever is defiled by the dead: Both male and female shall ye put out, without
the camp shall ye put them; that they defile not their camps, in the midst whereof
4 I dwell. And the children of Israel did so, and put them out without the camp:
as the LORD spake unto Moses, so did the children of Israel.
5, 6 And the LORD spake unto Moses, saying, Speak unto the children of Israel,
When a man or woman shall commit any sin that men commit, to do a trespass
7 against the LORD, and that person be guilty; Then they shall confess their sin
which they have done: and he shall recompense his [a]trespass [b]with the principal
thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom
8 he hath trespassed. But if the man have no kinsman to recompense the [a]trespass
unto, [c]let the trespass be recompensed unto the LORD, *even* to the priest; [d]beside
9 the ram of the atonement, whereby an atonement shall be made for him. And
every [1]offering of all the holy things of the children of Israel, which they bring
10 unto the priest, shall be his. And every man's hallowed things shall be his:
whatsoever any man giveth the priest, it shall be his.

[1] Or, *heave offering.*

[a] *guilt.* [b] *the very sum.* DE WETTE; *according to its full value,* BUNSEN; *according to its total amount,* ZUNZ. [c] *the guilt recompensed belongs to the* LORD, *for the priest.* [d] *except.*

EXEGETICAL AND CRITICAL.

In this section it becomes especially clear, that the component parts of the Book of Numbers appear under the concrete view-point, that the military encampment of God shall be kept sacred, particularly, too, because it should be free from every censure, and so be invincible. For as regards the matter composing this chapter, the greater part has formed the substance of previous writings. The first section, vers. 1–4, appears already in Lev. xi.–xv. The second section, vers. 5–10, is for the most part in the passage on the sin-offering, Lev. v. 14–26; comp. vii. 1–10. Thus the concrete reference, or the formal totality of the representation of the idea of this book demanded the apparent repetition, as this in fact obtains everywhere in the books of the Bible. It is not the materials that determine their formal disposition; but the power of the form reigns, organizes and animates the materials, as the soul does the body. In this its characteristic trait the Scriptures contrast with the many short-comings of more recent and modern criticism. Because men do not know the formative power of biblical ideas, they rummage the materials of the Bible helter-skelter, and endlessly, *e. g.* in respect to the Pentateuch, Job, the four Gospels, the relation between the Epistles to the Ephesians and to the Colossians.

In general, we may regard these concrete constructions as giving emphasis to previous constructions. The military camp is the congregation of God in higher potency.

Vers. 1–4. The period of exclusion was for the menstruous seven days; for momentary uncleanness, for bloody flux, an indefinite period, according to the continuance of the malady. "Only those named were affected by the law, not such as were rendered unclean only for the current day. Women confined were, according to Lev. xii., called unclean, but apart from holy things were not said to defile." ["God was not acting as a physician and merely consulting the health of the people, but exercised them in purity. For by joining with the lepers those who had an issue, *etc.*, he instructs the people simply to keep away from all uncleanness." CALVIN. **Their camps.**—The plural is supposed to refer to the successive encampments (BUSH). Others, both Jewish and Christian commentators, understand the reference to be to the arrangement of the encampment into three camps: (1) the Tabernacle, (2) the Levites, (3) the rest of Israel. **Their** would then refer to numbers (2) and (3). See BUSH *in loc.* —TR.]

Vers. 5–10. **Any sin that men commit** [*e. g.* Lev. v. 21, 22 (vi. 2, 3).—TR.], **to do a trespass against the LORD**; so that restitution may not be dispensed with [comp. Lev. v. 23–26 (vi. 4–7)]. Here the specification of

Lev. v. 23 (vi. 24) sqq. is supplemented by supposing a case where the man to whom restitution ought to be made is not present. From the words: **if the man have no kinsman** (*goel*) **to whom restitution may be made for guilt**, KEIL [also CALVIN.—TR.] infers that it is assumed that the offended person himself is no longer alive. It is nearer the mark to see a *goel* [redeemer] in the *qualified* receiver of the debt (be it the offended person himself or a kinsman). The redeemer or receiver becomes here, in some measure, the freer of the guilty person that has confessed the consciousness of his guilt. When, therefore, this one is wanting, the indemnity is to be paid to the priest, except the sin-offering, which is paid to God. Jehovah gives the indemnity to the priest. This then leads to the more general specification, that so-called **heave-offerings** [comp. Ex. xxv. 1–9] or votive gifts may be made to the priest. These gifts could be personal, so that they needed not to flow into the Temple treasury. By this it was made possible for these cases of guilt to be treated more confidentially, which also gave the greater encouragement to the confession of guilt and to restitution.

FOURTH SECTION.

Marriage Inviolable in the Sacred Army. The Offering of Jealousy. The Water of Cursing.

CHAPTER V. 11–31.

11, 12 And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,
13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she
14 be taken [a]*with the manner;* And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him,
15 and he be jealous of his wife, and she be not defiled: Then shall the man bring his wife unto the priest, and he shall bring her [b]offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an [c]offering of jealousy, an [c]offering of memorial, bringing ini-
16 quity to remembrance. And the priest shall bring her near, and set her before
17 the LORD: And the priest shall take holy water in an earthen vessel; and of the dust that is [d]in the floor of the tabernacle the priest shall take, and put *it* into the
18 water: And the priest shall set the woman before the LORD, and uncover the woman's head, and put the [c]offering of memorial in her hands, which *is* the jealousy [c]offering: and the priest shall have in his hand the bitter water that causeth
19 the curse: And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness [1 2]*with another* instead of thy husband, be thou free from this bitter water that
20 causeth the curse: But if thou hast gone aside[1] [2]*to another* instead of thy husband, and if thou be defiled, and some man have lain with thee besides thine husband:
21 Then the priest shall charge the woman with [c]an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to [3f]rot, and thy belly to swell;
22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly
23 to swell, and *thy* thigh to [f]rot. And the woman shall say, Amen, amen. And the priest shall write these curses in a book, and he shall blot *them* out [g]with the bitter
24 water: And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, [h]*and become* bit-
25 ter. Then the priest shall take the jealousy [c]offering out of the woman's hand,
26 and shall wave the [c]offering before the LORD, and [i]offer it upon the altar: And the priest shall take a handful of the [c]offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.
27 And when he hath made her to drink the water, then it shall come to pass, *that* if she be defiled, and have done trespass against her husband, that the water that

causeth the curse shall enter into her, [h]*and become* bitter, and her belly shall swell,
28 and her thigh shall [f]rot: and the woman shall be a curse among her people. And
if the woman be not defiled, but be clean; then she shall be free, and [k]shall con-
29 ceive seed. This *is* the law of jealousies, when a wife goeth aside[1] [2]*to another* in-
30 stead of her husband, and is defiled; Or when the spirit of jealousy cometh upon
him, and he be jealous over his wife, and shall set the woman before the LORD,
31 and the priest shall execute upon her all this law. Then shall the man be guilt-
less from iniquity, and this woman shall bear her iniquity.

[1] Or, being *in the power of thy husband.* [2] Heb. *under thy husband.* [3] Heb. *fall.*

[a] in the act. [b] *oblation.* [c] *meal-offering.* [d] *on.* [e] *the.* [f] *shrink.* [g] *into.*
[h] *for bitterness.* [i] *present it at.* [k] [Heb. *shall be sown with seed.* CALVIN.—TR.]

TEXTUAL AND GRAMMATICAL.

[Ver. 13. "Καὶ κοιμηθῇ τις μετ' αὐτῆς κοίτην σπέρματος." LXX. "*Et coierit aliquis cum ea coitu seminis.*" CALVIN.

Ver. 20. וּיתן אותך, *etc.* Καὶ ἔδωκέ τις τὴν κοίτην αὐτοῦ ἐν σοί. LXX. *Dederitque aliquis in te semen suum.* CALVIN.

The euphemism of the A. V. and of Dr. LANGE's translator, Pastor FAY, in rendering these verses may not endanger the correct understanding of the passage, as would be the case in Lev. xv. 18, where a literal rendering is given. See the Comm. there. But still it is safe not to attempt to be more delicate than God's written word. —TR.]

EXEGETICAL AND CRITICAL.

a) **The offering of jealousy.** This law is so unique and peculiar that it is no wonder that theological literature has busied itself a great deal with the subject (see a list of the literature in KNOBEL, p. 20; KEIL, p. 210. Especially deserving of notice is OEHLER's article in HERZOG's *R. Enc.* XIX., p. 472, *Eiferopfer*). KNOBEL expresses surprise that this ordinance should be put just here. Other modern "critical" deliverances can infer nothing better than that the extraordinary representations of this biblical passage afford an evident proof against the doctrine of inspiration. But both views spring from a want of penetration into the idea of this ordinance. As regards the place of this passage, it, as well as the two that precede [v. 1-4; 5-10], has to do with preserving the purity of Jehovah's military encampment. The jealous man, that suspects his wife of adultery, is a combatant of Jehovah's, and as such should keep himself pure. But, while in a jealous mood, he might transgress in two ways. He might in an outburst of anger abuse or repudiate his wife on mere suspicion: or also, as a loose character, he might continue to indulge his sensual lust with the woman, though he regarded her as a courtezan. Either would conflict in the grossest way with the theocratic personal dignity. Also the woman, moved by the man's arbitrariness, might capriciously surrender herself to the sensual pleasure. We have cause to deplore such a reciprocal effect as a great heathendom of disregard of personality within Christendom; especially among Romanish nations. Some of these, as the Spaniards, gratify their jealousy by revenge, while others, especially the French, suffer their suspicion to degenerate into an immoral tolerance that lets each do as he pleases. In either case marriage is desecrated, personality is degraded; and whereas, in the one case, the births of the woman must suffer injury from the anger of the man, in the other case, a condition of bastardy spreads through the nation, that injures the moral roots of its existence. Hence the giving of the law took another course in order to preserve the integrity of marriage, by permitting the writing of divorce, yet under discipline and oversight, and by not forbidding the man to maintain concubines. The woman, it is true, seems to be at disadvantage by these legal enactments. Still she had her liberty if she remained unmarried, whereas the man also became a transgressor if he sinned with another man's wife. But this stricter position of the woman does not rest on merely psychological reasons. The giving of the Law operated still more in favor of sacred births than of sacred marriages. By the moral refinement of the births Israel was to be elevated from generation to generation, till it attained the realization of ethical virginity (see John i. 12, 13). Hence the holy legislation took in charge the natural right of jealousy, just as it did the matter of divorce. It did not, indeed, deal with the case where the woman could be convicted of her guilt, and so, on the other hand, fortifying the denial by a simple oath, could make the evil in this case only worse. Hence no other recourse than this was possible *on legal ground.* But the spirit of the legislation was quite conscious that even with this awful conjuration no absolute certainty was attained, but only a legal and social certainty. Moreover, it is assumed, not without reason, that the awful form of this cleansing procedure made it primarily a preventive measure that was not often carried into execution.

With respect to the significance of the particular parts of this transaction, it must assuredly be called an error when they are so often construed as if they would anticipate the punishment. The justice of the Scripture distinguishes between *suspicion* and certain *judgment.* Hence the justice of Joseph of Nazareth consisted in his seeking a middle course in his suspicion, and being unwilling to dismiss his betrothed with a public rebuke (see on Matt. i. 19). Thus it is a glaring assumption when the inferior sort

of material of the offering, *viz.* barley meal, that was else used to feed cattle, is made to signify that the adulteress does not distinguish herself from the beasts (PHILO), or that the woman has behaved like an irrational brute (JONATHAN, *etc.*). The same is true in respect to the mingling of dust with the holy water that the woman must drink. To the interpretation just mentioned, KEIL, as well as KNOBEL, objects that the woman bringing the offering might, in fact, be innocent. Yet further on he adopts the explanation: "Dust is poured into the water, not to signify that man is made of dust, and must return to dust again, but as an allusion to the serpent's eating dust (Gen. iii. 14), as a curse of sin, consequently as an image of deserving a curse, of the deepest shame and humiliation (Mic. vii. 17; Isa. xlix. 23; Ps. lxxii. 9)." The serpent, of course, sometimes feeds on the dust of the Temple; still it is not said that this was destined for its food. OEHLER here agrees with KEIL: "By drinking, the penetration of the curse into the inmost part of the body is effected (comp. the expression in Ps. cix. 18). We say effected, not symbolized. For according to the simple meaning of the words in ver. 27 the water is not merely to be regarded as a symbol and pledge, but the actual vehicle of the divine curse, KEIL says very justly (p. 301), *etc.*" Is an hypothetical curse, that possibly may be not only without injurious effect, but may even bring about a blessing, to be called here directly a curse?

But besides these significations that forestall judgment, rabbinical exaggerations of a fabulous kind have especially obscured the passage. For instance, "the immediate effect" is thus described (SOTA, III. 4): "Hardly had she drunk the bitter water, when, if she were unclean, her countenance began to turn yellow, her eyes protruded, and her veins burst," *etc.* No wonder that the same treatise has it that, even before the decision, her veil and garments were torn off her, black clothes put on her, and a cord to girdle her breast.

b) *The moving cause*, vers. 10-14. The somewhat cumbersome expression admits indeed the assumption that the man's jealousy was well-founded, still without deciding. [**The spirit of jealousy**, ver. 14. Comp. Prov. vi. 34. Song of Sol. viii. 6.—TR.].

c) *The presentation of the woman before the priest with her offering*, ver. 15. The poor bond of union that still exists between both parties, is designated by the inferior offering, which still the man must provide, but the woman is to present. It is **a meal offering**, *mincha*, consisting of **the tenth part of an epha of barley meal.** Barley, worth only half as much as wheat, was the food of the poor, and even of the cattle. But these two, in their present relation, were a house that had become poor. They were to add **neither oil nor frankincense**, for it would be contrary to the truth, since, in such agitation, the life of the soul and the spirit of prayer are completely depressed, if both are not entirely wanting. This is indicated by the conclusion of the verse.

d) *The priest's procedure.* 1) The adjuration or administering the oath, vers. 16-22. The first efficacy lies in the slow deliberateness and formality of the solemn procedure, by which time is allowed to the woman for awakening, for confession. One may regard it as correct when the TALMUD informs us: did she submit to confess, then her marriage letter (*kethuba*) was destroyed, by which she lost what her husband promised her at their marriage, but otherwise she departed without punishment. [How reconcile this with Lev. xx. 10, according to which an adulteress must suffer death? KEIL judiciously states that "nothing is said about what was to be done" in case of implied confession.—TR.] Therefore the priest placed her before the Lord at the altar of burnt-offering. In a mean earthen vessel he dipped **holy water** (wash-water of the fore-court? [see Translator's note below]) such as served for sacred uses in the Temple [Tabernacle], and put into it **dust from** the floor of the Temple, yet that means a sacred dust, so reckoned along with the Temple, which, just as the water, must imbue with sacred dread a conscience sensible of guilt. Then **the woman's head is uncovered**; she stands with flowing hair, not already as a great sinner, but as one provisorily shorn of her dignity, forsaken of her husband and all the world, whom one, moreover, may look in the eyes, and now the offering of rebuke is laid in her hands. She must hold it so a long while; the trembling hand of one conscious of guilt would readily let it fall. 2) Then follows the **administration of the oath**.—In very definite and drastic terms innocence and guilt are distinguished, and it is announced to her that the hypothetically **bitter** (see ver. 27) **and cursing water**, which she must now drink, will do her no harm in case she is innocent, but that it will do her harm in case she is guilty. Before the hypothetical announcement of the curse, is again intimated a pause full of anxiety, according to the words: "has any man lain with thee besides thy husband?" Then follows the awful formula of the oath, which, in case she is guilty, loads with a curse on the one hand her memory among the nation, and on the other her body, her female organization, with which she has sinned. Thereupon she must declare her readiness to drink the water with the words **amen, amen**, by which she makes the oath her own. ["Some think the *Amen* being doubled, respects both parts of the adjuration, both that which freed her if innocent, and that which condemned her if guilty." M. HENRY.—TR.]. Another pause. **The priest writes the curse** or form of oath on a tablet, and with the bitter water washes off the writing, so that she must in a symbolical way drink the very formula of oath. She drinks some of the water. 3) Now the priest completes the offering, and only after that she drinks all the water.

One must not mend this representation by condensation, since just its slow movement, with pauses, portrays the psychological intent of the action.

In regard to the corporeal side of the curse, it is indeed assumed that the effect will *begin* to appear at once, but not that it will at once *be completed;* a myth of the TALMUD that negative criticism eagerly appropriates. It has been supposed that the threatened sickness was dropsy of the ovary, or else dropsy in general (see KEIL

in loc., KNOBEL, p. 23). Evidently a disease of females is meant, such as answers for a punishment of a sexual sin, and it is certain that even an inferior agitation of spirit in a woman can have such consequences. It is not easy to imagine how the "incorporated" curse, that KEIL assumes, and which OEHLER (HERZOG, *R.-Enc.* XIX. p. 474) would have only to be completed by ethical ingredients, can be transformed into a blessing in the body of the innocent woman. As an apologetical analogy for a dogma, this analogy is very far-fetched, unless one would affirm that in conjunction with the agitation accompanying the consciousness of guilt the bitter water itself must become poison to the woman that drank it.

But it must be specially noticed that the innocent and yet sorely-tried woman could, in this situation, rise to a very exaltation of trust in God. Standing there with her loosened hair, she must become to her husband the object of utmost compassion. Were there added to that the appearance of a joyous, heroic courage, the tables would be turned; she triumphed over the husband. Hence nothing more was to be done to the man, when innocence had celebrated its victory over him. His jealousy was punished by being openly put to shame, and he must acknowledge her again as his married wife, whereas marriage intercourse was legally prohibited during his suspicion (according to SOTA i. 3, "hindered by watching him!") The innocent wife, on the other hand, receives notice of a blessing (ver. 28), which on her part, also, is psychologically well-founded, which, however, the TALMUD represents in an untrue fashion. The Gamara adds: "if previously her births were hard, afterwards they were easy; had she daughters before, she afterwards receives sons."

It is an abstract procedure of supra-naturalism when one would eliminate from this law of jealousy the psychological and ethical ingredients. It has indeed a human relationship with the ordeals of the middle ages, but these have on their part also a relationship to the theocratic faith of revelation, on whose summit appears this significant, divine ordinance, testifying as it does to wonderful wisdom and acquaintance with the heart. The New Testament aspect of the matter is, that the woman threatened with fearful vengeance is taken under the protection of the sanctuary, as even now-a-days Christian authorities now and then take under their protection one threatened with Lynch-law by putting him in prison. The slow deliberateness of the proceeding may also serve to elucidate the fact that Christ wrote on the ground when the adulteress was brought before Him. Any way, He brought about a great, silent pause.

It has been assumed that this proceeding, which from the very first was hemmed about with many limitations (see OEHLER, *ibid.* p. 476), was seldom used, and that later it was abolished (*ibid.*). But one could wish very much that the moral ideas corresponding to this typical law might everywhere make their light and right prevail.

[Ver. 17. **Holy water.** "Let my readers, however, consider whether He does not rather mean the water in which the ashes of the red heifer were sprinkled, and whereby solemn purifications were made (Num. xix. 1)." CALVIN. This suggestion does not deserve to be ignored as it seems to be by all later commentaries. Seeing the varied uses to which that water was put, it would naturally be the next to be thought of for the present purpose, at least after the ceremony of the red heifer was once instituted. But the record of the latter institution being given in connection with events occurring on the subsequent march, is not proof that it was not instituted before. In the case of the ordinances in v. 1-10, we see that they were instituted before.

Ver. 28. וְנִזְרְעָה זָרַע, "and she shall be sown with seed." The nearest meaning of the words would only suggest that the woman is to receive from her husband what is due to a wife (comp. Exod. xx. 10; 1 Cor. vii. 3). The phrase may be taken as the expression for what is honorable, looking toward offspring, as שְׁכֶבֶת־זָרַע ver. 13, comp. Lev. xix. 20; xv. 18, refers to intercourse without such intent. Comp. Nah. i. 14. The phrase is ἅπ. λεγ.—TR.].

HOMILETICAL HINTS.

Chap. V. The preservation of the purity of God's army. Jealousy as a legal suffering and as a passion. Jealousy, an obscure witness for the exclusiveness and sanctity of marriage. The power of conscience; both of a good and of a bad conscience.

FIFTH SECTION.

The Nazirite in God's Army.

CHAPTER VI. 1–21.

1, 2 AND the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman [a]shall separate *themselves* to vow
3 a vow of a Nazarite, to separate *themselves* unto the LORD; He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any [b]liquor of grapes, nor eat [c]moist grapes,
4 or dried. All the days of his [a]separation shall he eat nothing that is made of the

5 [3]vine tree, from the kernels even to the husk. All the days of the vow of his [2]separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks
6 of the hair of his head grow. All the days that he separateth *himself* unto the
7 LORD he shall come at no dead body. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because
8 the [4]consecration of his God *is* upon his head. All the days of his separation he
9 *is* holy unto the LORD. And if any man die very suddenly by him, and he hath defiled the head of his [4]consecration; then he shall shave his head in the day of
10 his cleansing, on the seventh day shall he shave it. And on the eighth day he shall bring two [d]turtles, or two young pigeons, to the priest, to the door of the [e]taber-
11 nacle of the congregation: And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he
12 sinned [f]by the dead, and shall hallow his head that same day. And he shall [g]consecrate unto the LORD the days of his [2]separation, and shall bring a lamb of the first year for a [h]trespass offering: but the days that were before shall be [5]lost, because his separation was defiled.

13 And this *is* the law of the Nazarite: when the days of his separation are fulfilled,
14 he shall be brought unto the door of the [e]tabernacle of the congregation: And he shall offer his [i]offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a
15 sin offering, and one ram without blemish for peace offerings. And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened
16 bread anointed with oil, and their [k]meat offering, and their drink offerings. And the priest shall bring *them* before the LORD, and shall offer his sin offering, and his
17 burnt offering: And he shall offer the ram *for* a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his [k]meat
18 offering, and his drink offering. And the Nazarite shall shave the head of his [2]separation *at* the door of the [e]tabernacle of the congregation, and shall take the hair of the head of his [2]separation, and put *it* in the fire which *is* under the sacri-
19 fice of the peace offerings. And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair of* his [2]separation is
20 shaven: And the priest shall wave them *for* a wave offering before the LORD: this *is* holy for the priest, with the wave breast and heave [l]shoulder: and after
21 that the Nazarite may drink wine. This *is* the law of the Nazarite who hath vowed, *and of* his [i]offering unto the LORD for his separation, besides *that* that his hand shall get: according to the vow which he [m]vowed, so he must do after the law of his [2]separation.

1 Or, *make* themselves *Nazarites*.
2 Or, *Nazariteship*.
3 Heb. *vine of the wine*.
4 Heb. *separation*.
5 Heb. *fall*.

a *will do something special* (great).
b *must*.
c *fresh*.
d *turtle-doves*.
e *Tent of Meeting*.
f *on*.
g *separate* again.
h *guilt-offering*.
i *oblation*.
k *meal-offering*.
l *thigh*.
m *voweth*.

EXEGETICAL AND CRITICAL.

1. [Nazarite should in strictness be written *Nāzirite*. The accepted spelling has no doubt prevailed amongst Christians from its being supposed that this vow is referred to in Matt. ii. 23. *The Bib. Comm.*—TR.]. The Nazirite, too, only attains his full significance by his relation to the army of God, to the affairs of Jehovah's kingdom. He is in this relation the counterpart of the emulous warrior; he has submitted himself to a special consecration to God, and therewith to death. Such consecrations occur among all considerable nations as heroism of spontaneous growth, especially among the Greeks and Romans, among Germans and Swiss, and not only in the shape of heroes, but also of heroines. To this class belong Kodrus, Leonidas, the two Decii Mus and many others of later date, not to speak of heroic army corps, both ancient and modern. Hence the Naziriteship, may not be regarded as an original, theocratic institution, any more than the institutions of divorce, of the oath, and similar things. But it is to be regarded as a theocratic arrangement which consecrated and sanctified a natural disposition and tendency to heroic self-sacrifice.

The Nazirite is, of course, related to the priest, more nearly approached to the priest, as also the

monk in Christian times, perhaps also in respect to particular priestly rights. Indeed, in certain respects, he submits to a stricter law. To the priest indulgence in wine was only prohibited before his entering on a sacred ceremony; to the Nazirite it was altogether prohibited. With respect to avoiding uncleanness from contact with the dead, he was even raised above the priest and put on an equality with the high-priest. Yet he must not be identified with the ascetic in his contemplative tendency, as is done by PHILO, OEHLER, KEIL and others. It is true that the idea of universal priesthood appears in a stronger light in the Naziriteship, possessing as it did equal rank with the priesthood in many things, yet mainly in a practical direction; although on the other hand the former with their vows remind us of the Nazirites. Again the Nazirite has some of the characteristic traits of the prophet, with whom, also, he is classed by Amos ii. 11. And that leads to the inference that the Nazirite is always raised up by God for a special concern of the kingdom of God. His aim is not spiritual contemplation, or it would not be made so prominent that he consecrates himself to Jehovah in a special sense for a definite time. In this sense also we understand the יַפְלִא ver. 2. Hence the prophetic spirit, under the direction of the spirit of revelation, might also call forth life-long Naziriteships, pronouncing a special consecration to God over children not yet born. But such cases were, then, no arbitrary determinations of the future of the child on the part of the parents, such as occurred often in the middle ages, and made miserable the monks Gottschalk and Ulrich von Hutten. They were prophetic prognostications which the event justified, *e. g.* the times of Samson, Samuel and John Baptist. Every one of these proves that the Naziriteship had ever a great theocratic purpose; and the same may be said of the Naziriteship of James the Little. It only needs to be mentioned that in the Christian world the idea of the Nazirite was changed into a morally depraved caricature by the fourth monastic vow, but which as such also revealed beside a demoniacal power, and throws great shadows into our time.

The union of the Naziriteship with practical purposes appears in a great variety of ways. Samson was little disposed to contemplativeness; he was called to arouse in the children of Israel the consciousness of superiority with respect to the character of the Philistines. Thus, too, the Naziriteship of Paul, to which he was moved to submit himself by the counsel of the Nazirite James (Acts xxi. 26), had a definite object, also the union with four other Nazirites, whose expenses Paul paid. From the last mentioned fact it appears, that the expenses of Nazirites, which consisted especially in the appropriate offerings, might for poor persons be paid by those having means. In the history of Paul there appears already a very dark caricature of Naziriteship in the forty men that had taken a vow to kill him (Acts xxiii. 21). The appearance of a disposition to Naziriteship appears plainly also in the history of Daniel and of his three companions (Dan. i. 8), and not less in the history of Judith (chap. ix.). In the times of the Maccabees, when Israel was contending with heathenism, Naziriteship again made itself felt (1 Macc. iii. 49). "Under Jannæus there appeared once a band of three hundred Nazirites," OEHLER. [See on all the points treated above SMITH'S *Bib. Dict.*, Art. NAZARITE.—TR.].

According to KNOBEL, this law of the Naziriteship did not belong to the fundamental laws of the theocracy. But why not? "Especially because the Naziriteship was not enjoined, and not even recommended, but only permitted, yet, of course, when once undertaken it must conform to definite rules." According to that criterion, how many ordinances must be dropped out of the fundamental laws of the theocracy! Even of the sacrifices, as has been remarked already, it is said that they were not originally commanded by Jehovah, but were only taken under control and care, theocratically sanctified (Jer. vii. 22; Amos v. 25). The literature relating to this matter is given by KNOBEL, p. 25; KEIL, p. 213. Compare also OEHLER'S article *Nazirãat* in HERZOG'S *R.-Enc.* The notices of the deliverances of the TALMUD, and also the divergence of theological interpretations in regard to this subject, give undeniable indications of how the fundamental idea of the Naziriteship has become obscured. Here is to be considered, too, the view that would derive the Naziriteship from foreign parts, especially from Egypt (SPENCER, MICHAELIS, S. OEHLER, p. 206). The general, human substratum of the Naziriteship is heroism. The culminating points are: 1) the absolute prohibition to use wine, as the negative side of Naziriteship. 2) The entire preservation of and keeping pure the hair of the head, to which belongs also the injunction strictly to avoid contamination from a dead body, or atonement in case such contamination be incurred. 3) The extraordinary festive sacrifice to be offered at the expiration of the period of Naziriteship.

1. **The Nazirite**, ver. 2. Man or woman might voluntarily determine to be such. Only the vow of a woman, that was dependent on her father or on her husband, was conditioned on the acquiescence of the masculine head. [For the statement concerning woman's vows there is the authority of chap. xxx. But there is only probable inference for the statement concerning servants. See SMITH'S *Bib. Dict.*, art VOWS.—TR.]. The same obtained in the case of vows of servants. The theocratic vow of parents regarding a child was occasioned by the spirit of revelation, as in Samson's case, whose mother was commanded to practise abstinence even until his birth (Judg. xiii.); or at least it was sanctioned by this spirit, as in the case of Samuel, and thus rested on prophetic prognosis. Such a vow, therefore, abrogated the law of voluntariness as little as does infant baptism.

2. **He shall separate himself from wine**, *etc.*, vers. 3, 4. The primary object of this prohibition is already intimated in the history of Aaron's sons who were destroyed. Theocratic enthusiasm must as strictly as possible be preserved pure from all disturbance by the spirit of drunkenness. Hence the prohibition not only of wine and of all spirituous, strong drink, not only of flat wine, wine or other vinegar, but even

of grape juice just expressed (מִשְׁרַת). The prohibition is symbolically intensified and completed by forbidding the enjoyment of fresh and even of dried grapes (raisins). KEIL's notion only obscures the simple, fundamental thought, when he says that the prohibition to use grapes looks to abstinence from all *deliciæ carnis* so damaging to sanctification. The grape confections of Hosea iii. 1 hardly serve to prove this.

The prince of the Mohamedan secret sect, called *The Old Man of the Mountain*, sent forth his assassins to the terror of the princes and *statesmen* whom he would rob. These assassins had also consecrated themselves to death, and fortified themselves for their undertaking by indulging in the fearfully intoxicating hashish. From this word, SYLVESTER DE SACY derives the designation *Assassins*. [See CHAMBERS' *Encycl.* articles *Hashish* and *Assassin*.—TR.]. So, too, a modern conqueror sought to render his brave soldiers still braver by intoxication.

The mere abstinence from the use of wine did not of itself alone make a Nazirite. This is proved by the family of the Rechabites who formed a sort of hereditary abstinence society in the midst of Israel (Jer. xxxv. 6, 7), according to a command of their patriarch Jonadab. The same thing occurred now and then in the Orient, and finally in Mohammedanism became a law of world-wide influence. On the completion of his Naziriteship the Nazirite might again drink wine; a proof that the abstinence was sanctioned only for a special object.

3). **Then shall no razor come upon his head**, *etc.*, ver. 5. The enthusiasm of the Nazirite was not to be made fanatic by the use of wine. On the other hand the consecrated growth of the hair was to serve as a symbol and animating sign (seal) of the strength of that enthusiasm. On the various misconceptions of this symbol, see KEIL, p. 215. A sign of mourning, MICHAELIS. A sign of separation, of renouncing the world (monkishness), HENGSTENBERG. A sign of more perfect freedom, VITRINGA. On the contrary, a sign of dependence, with reference to 1 Cor. xi. 3, 16, BAUMGARTEN. "Lev. xxv. 5, 11 gives a clue to the proper signification, according to which, during the Sabbatic and Jubilee years, the grape-vines were not pruned, but suffered to grow luxuriant, and their fruit was not gathered, and which as such were called Nazirites. That is, the consecration of the vine is accomplished by letting its whole productive force develop unmolested, and by exempting what it produced from profane (?) interference and use. In like manner, the free growth of the Nazirite's hair is the symbol of strength and fulness of life," *etc.* The affair, however, seems to be somewhat different. Not every bush in its strength and fulness of life could be called a Nazirite. But the vine could be so-called, because from its very nature it was the symbol of inspiration and joy (Jno. xv. 11). Thus the hair-growth of the Nazirite would be the symbol of a higher power of life, of an inspiration dedicated to God. And this complete divine dedication of this heroic vigor might be contaminated and deprived of its vigor ever so easily. It was not noxious either to vigor, or to fulness of life, or even to the symbol of it, the long growing hair, when they came into the contaminating region of a dead person; but with this divinely consecrated growth of hair it was different. Its gleam, its validity vanished in the neighborhood of the dead. For the consecrated one becomes absorbed in his consecration as if he were nothing but life itself, and knew nothing but life. The sight of a corpse and contemplation of it can translate him into the sentiment of vulgar reality, and the beautiful faith of being invincible vanishes. Thus the undesecrated hair of the Nazirite's head, the pledge of his consecration to God, which is at the same time a wreath, a diadem (נֵזֶר) of God, that God has placed on his head, a wreath of victory put on him in advance,—that is, the proper signature of the Nazirite. The divine consecration to God must be regarded by the theocrat above all else as a consecration from God (as justification underlies sanctification). It cannot be said that this symbolism is merely conventional. When, for example, Paul says (1 Cor. xi.) that the woman ought, beside her uncut hair, to have also a covering on her head, it does not denote merely her dependence on the man, but also her womanly dignity, which she has through the man; she is the δόξα of the man. But the man must neither have long hair, nor cover his head while he prays, because a direct, spiritual ray of God rests on his head, that makes him appear an image to God's honor. Because in the New Testament this is absolutely fulfilled, the symbol of the Naziriteship is laid aside for him (whereas the woman *in the church* must still be in dependence on the man for the sake of order). On the other hand the symbol still obtains in the Old Testament, hence the Jews remain covered during worship, and hence for the Nazirite also the symbol of letting the hair grow, also, under conditions, for the Israelites generally (see Jer. vii. 29; compare, in reference to the priests, Lev. xxi. 5). This significance of the hair of the head obtains also among Gentile nations, see KNOBEL, p. 29. Perhaps Absalom, with his long hair, meant to play the part of a Nazirite along with his other demagogical contrivances, and the Jews have regarded him as a Nazirite (see OEHLER, p. 206).

4. *The period of the vow.* According to ver. 6, this is entirely indefinite. It depends on the self-determination of the Nazirite. The later Rabbinical limitation: the shortest time is thirty days, springs from their ignoring the original idea.

5. **He shall come at no dead body**, and he shall not defile himself by funeral usages. On this point the conditions are stricter for the Nazirite than for the priest, and, as has been already remarked, he stands on a par with the high priest (see Lev. xxvii. 11). But it may happen that in an unlooked for way some one may die beside him, in his immediate proximity, so that according to Levitical law, he becomes unclean. Then he is unclean for seven days (xix. 11, 14, 16; xxxi. 19), and moreover the consecration of his head is nullified. "The defiled hair must be removed," says KNOBEL, "since it especially takes (!) and retains (!) such uncleanness (see Lev. xiv. 8), indeed, at the expiration of the Nazirite-

ship, it could not be offered to God." See the same author with reference to a similar custom among the Syrians. On the eighth day the purification of the Nazirite is accomplished by a sacrifice, as in the case of other acts of purification (see Lev. xv.), by a pair of doves as a sin-offering and burnt-offering, to which is added a lamb of a year old as a guilt-offering. KNOBEL explains the guilt-offering in an extraordinary way p. 27); by his heedlessness the time is protracted in which he has withdrawn himself from his duty to his family by his idle life. Then he would have had to bring a capital guilt-offering at the expiration of his Naziriteship. The fellowship of death, into which he was inadvertently brought, was a communion of guilt; for guilt is the communion of the consequence of sin. Since, however, the Naziriteship was not a thing to be carried out piece-meal, as the reading of a breviary, the days so far accomplished were lost (Heb. *fall*). He must begin over again. Hence on the seventh day he must shear his head; the hair, as something desecrated, was simply cast away; according to tradition, it was buried.

In the case of a lifelong Naziriteship, the notion of the defilement of the hair seems to have been disregarded, *e. g.*, in Samson's case (OEHLER, p. 206). We will not enter here on the question, whether Samson's long hair was properly the "vehicle" of his strength. Anyway the growth of the hair was the usual symbol of a Nazirite; but the symbol in conjunction with the heart, is never *mere* symbol, but a vehicle, though an ethical and not a magical one.

6. *The festival offering at the close.* It is twice called **the law of the Nazirite**, vers. 13, 21, and it is assumed that something great has been performed. **One he lamb for a burnt-offering**; one ewe lamb for a sin offering; one ram for a peace offering (ver. 14). This recalls the great peace offering at the priest's consecration (Lev. ix.). The sin-offering allows us to infer, that even a Naziriteship is not carried out without shortcomings. But it is a small offering, and only follows the burnt-offering. But the ram of the Nazirite is more or less like the most superior sacrifices. "And he must bring a basket of unleavened bread of wave flour, *i. e.*, with unleavened pastry of fine wheat flour, expressly cakes mixed with oil, and wafers anointed with oil (see Lev. ii. 4), and their meal offering and drink offering, *i. e.*, according to xv. 3 sqq., the oblations of meal, cakes and wine belonging to the burnt-offering and thank offering," ver. 15.

The construction of ver. 15 is not quite clear, but is likely to be construed according to ver. 16 (both meal-offering and drink-offering). The most mysterious, and likely, too, the most important offering is, in this case, the hair of the Nazirite's head (ver. 18). He must shear or cut it himself, and then cast it into the fire that burns under the peace-offering. Thus he offers his hero-ornament to Jehovah as a whole sacrifice; he gives the LORD the glory for the beautiful work accomplished.

His consecrated hair was the counterpart of the diadem of the high-priest. It is reflected in the most various forms; in waving helmet plumes, iron crosses, horse-tails, eagle feathers. But these adumbrations of heroism are seldom offered quite pure to Jehovah. But the Nazirite gives glory to God, as the elders of the Church triumphant cast down their crowns before the Lamb (Rev. iv. 10).

The repast of the peace-offering (ver. 19) concludes all, of which the priest, beside the wave breast and the heave thigh and two cakes out of the basket, receives the shoulder (the upper part of the fore quarter). According to KEIL, this signified that the table communion with the Lord, shadowed forth in the repast of the peace-offering, took place in an eminent degree. But the peace-offering meal, as has already been remarked, is a meal of the one making the offering, in which Jehovah takes part, represented by His priest. Thus, then, the allowance of the shoulder says that the Nazirite can give more of what he enjoys to Jehovah than common sacrificers.

After the conclusion of the vow, the Nazirite could drink wine again, ver. 20.

On offerings of hair, besides those mentioned in the Bible, see OEHLER, and especially KNOBEL, p. 29. The conventional ingredient in the meaning of the hair appears prominently in a war of the Argives with the Lacedæmonians. The former made a vow to cut their hair, the latter to let their hair grow (WEBER, *Lehrbuch der Weltgesch*, I., p. 145).

DOCTRINAL AND ETHICAL.

1. [The Nazirite would be an extraordinary servant of Jehovah, a devoted hero in the sphere of divine things, *i. e.* of religion. The scriptural examples of Naziriteship do not give an instance of devotion to a particular deed. They were rather with reference to a general aim. The inspiration to special deeds in harmony with their consecration came to them in the course of their separation, and might be expected so to come. The rules of abstinence, the long hair, *etc.*, marked them as consecrated and ready for extraordinary duty. The service was noble, whether it fell to the lot of the Nazirite actually to do a heroic deed or not, provided only the condition of the vow were strictly adhered to. During the wanderings, men or women might become Nazirites of special devotion to the hope of entering the promised land, and thus of the earnest, uncomplaining pilgrimage, following hard after God in all his leadings.

The notion of something extraordinary, doing something more than others, is more than implied; it is expressed in the verb יִפְלֵא, ver. 2. For it does not appear why the verb should not have the meaning actually ascribed to it elsewhere, excepting where used in connection with vows. Yet in Lev. xxvii. 2 this universal sense is allowed. The noun פֶּלֶא is always rendered "wonderful thing." The meaning of ver. 2 would then be: When a man or woman would do something extraordinary by vowing a Nazirite vow. "*Si mirandum aliquis facerit.*" *Munster vers.* FACIUS.

The Lord Jesus sets before all that would follow Him the ideal of the Nazarite when He

says: "What do ye more than others?" Matt. v. 47. (*Que faites-vous d'extraordinaire?* French version. See VINET'S sermon on this text in his *Nouveaux Discours, etc.*, p. 128.)

2. Vers. 9–12. "More was required for the purifying of the Nazirite than of any other person that had touched a dead body. This teaches us, that sins of infirmity, and the faults we are overtaken in by surprise, must be seriously repented of, and that an application must be made of the virtue of Christ's sacrifice to our souls for the forgiveness of them every day, 1 John ii. 1, 2. It teaches us, also, that if those who make an eminent profession of religion do anything to sully the reputation of their profession, more is expected from them than others, for the retrieving both of their peace and of their credit." M. HENRY.

3. Vers. 13–21. "And when the Christian is finishing his course of faith and holiness, of self-denial and bearing the cross, and is about to close his eyes in death, and open them in the realms of uninterrupted joy; he will still acknowledge that he has nothing to trust to but the blood of Christ, since the best which he hath done is mixed with sin, and needs forgiveness; he will give glory to the Lord of all that he hath done in any measure well, and depart, perhaps, with joyful, at least with peaceful expectations for the future, to go and drink the new wine of the kingdom with his beloved Redeemer in the realms of bliss." SCOTT.—TR.]

HOMILETICAL HINTS.

Chap. vi. 1–21. The Nazirite a type of Christian self-denial. The theocratic hero a type of Christian heroism. Difference between the free Naziriteship and the unfree monasticism. The former a holy form related to a holy object. The sombre counterfeit of the Naziriteship (unholy objects, unholy means).

SIXTH SECTION.

The Blessing on God's Army.

CHAPTER VI. 22–27.

22, 23 And the LORD spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, [a]saying unto them,
24, 25 The LORD bless thee, and keep thee: The LORD make his face shine upon thee,
26 and be gracious unto thee: The LORD lift up his countenance upon thee, and give
27 thee peace. And they shall put my name upon the children of Israel, and I will bless them.

[a] *say.*

EXEGETICAL AND CRITICAL.

1. Now that the army of God is established in every respect, the next thing is to declare its signature and destiny. The name of Jehovah shall be shed over it as the brightness of the sun: on Jehovah's part this name shall rest on it; on its part it shall bear this name. To bear the name of Jehovah, the revelation of the covenant God in its universal historical significance, and bear it forth into the world, and especially itself to be blessed and become great in this name, as this destination was already intimated in the germ in the name of Shem, such is its great, concentric, exclusive vocation, toward which all its wars and victories should point. See Gen. xii. sqq.; Isa. xlii. sqq. Aaron and his sons were to be continuously the organs of the blessings into which this benediction would develop.

The *one* benediction subdivides into *three* chief blessings, and each blessing again into *two* members. It is a number six, that becomes in the unity of the name Jehovah the number seven.

2. The first blessing forms not only the general foundation of the whole benediction, of the entire salvation of revelation, but is at the same time the first special blessing. **Jehovah bless thee**, *i. e.* direct upon thee all prosperity in immeasurable progression; **and keep thee**, *i. e.* ward off every curse, all adversity from thee. That is the peace of the gracious providence of God, according to its two aspects, His positive and negative governance.

3. In the second blessing, **the light of Jehovah's countenance** rises on Israel. On the meaning of His countenance see the *Bible-work* on Gen. xii. 1–20, § 5, and the related passages in Exodus. The effect of the shining of the countenance of God, which Israel was the first to experience, is the experience of His redemption that blots out guilt, His grace.

4. The third blessing might appear to be identical with the second were one to take the נִשָּׂא פָנָיו only in its current sense, and the recurring אֵלֶיךָ just as in the second blessing. But, according to the progress of the thought, the countenance of Jehovah rises up over Israel in kindness, and thence sinks deep down on it;

it operates penetratingly as the sun in the zenith. Hence its operation manifests itself as peace, and if one take the שָׁלוֹם in its full significance, then the second clause says: establish peace for thee, peace *par excellence*.

Thus if the name of God is laid on Israel from above, so, too, Israel is therewith in this name raised high aloft.

On the reference of this wonderful benediction to the mystery of the Trinity, see KEIL. It is not to be ignored, that the number three may be regarded as an Old Testament form of emphasis, and the six members as a three-fold parallelism of members. But just as little should one ignore that the three economies of divine revelation are very plainly reflected in this benediction. And thus it forms one of the most glorious of the typical germs of New Testament revelation in the Old Testament.

KNOBEL is of the opinion that the Elohist cited the Aaronic blessing already in Lev. ix. 22. But he overlooks the distinction between blessing in general and *this* blessing.

[**And they shall put my name**, *etc.* Ver. 27. "Hence we gather that whatsoever the ministers of the Church do by God's command is ratified by Him with a real and solid result; since He declares nothing by His ministers which He will not Himself fulfil and perform by the efficacy of His Spirit. But we must observe that He does not so transfer the office of blessing to His priests as to resign His rights to them; for after having entrusted this ministry to them, He claims the accomplishment of the thing for Himself alone." CALVIN.—TR.]

HOMILETICAL HINTS.

Chap. vi. 22–27. The Aaronic Blessing. A blessing *of unity* (*einheitlicher Segen*) for the people of God in their unity. For its departure into the world. The three-foldness of the Aaronic blessing no system, but a germ of the doctrine of the Trinity. The three blessings singly. Their gradation. The Aaronic blessing in the light of the New Testament. The six parts of the three parts of the blessing (bless, keep—making the face shine, be gracious—letting down the countenance on thee [by the Spirit] and the peace). Thus Jehovah blesses His own Himself by His servants. All blessing of God is included in His name, in His revelation of salvation. The name of God is to be distinguished from His being, but is the impress of His being in religious contemplation. The priest is to bless; the congregation pronounces the curse.

SEVENTH SECTION.

CHAPS. VII. VIII.

The Endowment of the Tabernacle as the Future Centre of the Army of God, the Dwelling of Jehovah, by the Offering of the Princes.

CHAPTER VII. 1–89.

1 AND it came to pass on the day that Moses had [a]fully set up the tabernacle, and
had anointed it, and sanctified it, and all the [b]instruments thereof, [c]both the altar
2 and all the vessels thereof, and had anointed them, and sanctified them; That the
princes of Israel, heads of [d]the house of their fathers, [e]who *were* the princes of the
3 tribes, [1e]and were over them that were [z]numbered, offered: And they brought their
[f]offering before the LORD, six covered wagons, and twelve oxen; a wagon for two
of the princes, and for each one an ox: and they brought them before the taber-
4, 5 nacle. And the LORD spake unto Moses, saying, Take *it* of them, that they
may be to do the service of the [g]tabernacle of the congregation; and thou shalt
6 give them unto the Levites, to every man according [h]to his service. And Moses
7 took the wagons and the oxen, and gave them unto the Levites. Two wagons and
8 four oxen he gave unto the sons of Gershon, according [h]to their service: And four
wagons and eight oxen he gave unto the sons of Merari, according [h]unto their ser-
9 vice, under the hand of Ithamar the son of Aaron the priest. But unto the sons
of Kohath he gave none: because the service of the sanctuary [i]belonging unto
them [k]*was that* they should bear upon their shoulders.

10 And the princes offered [l]for dedicating of the altar in the day that it was
11 anointed, even the princes offered their offering before the altar. And the LORD
said unto Moses, They shall offer their [f]offering, each prince on his day, for the
dedicating of the altar.

12 And he that offered his [f]offering the first day was Nahshon the son of Ammina-
13 dab, of the tribe of Judah: And his [f]offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil
14, 15 for a [m]meat offering: One [n]spoon of ten *shekels* of gold, full of incense: One
16 young bullock, one ram, one lamb [o]of the first year, for a burnt offering: One [p]kid
17 of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs [o]of the first year: this *was* the offering of Nahshon the son of Amminadab.

18 On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:
19 He offered *for* his [f]offering one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanc-
20 tuary; both of them full of fine flour mingled with oil for a [m]meat offering: One
21 [n]spoon of gold of ten *shekels*, full of incense: One young bullock, one ram, one
22 lamb [o]of the first year, for a burnt offering: One [p]kid of the goats for a sin offering:
23 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs [o]of the first year: this *was* the [f]offering of Nethaneel the son of Zuar.

24 On the third day Eliab the son of Helon, prince of the children of Zebulun, *did*
25 *offer:* His [f]offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary;
26 both of them full of fine flour mingled with oil for a [m]meat offering: One golden
27 [n]spoon of ten *shekels*, full of incense: One young bullock, one ram, one lamb [o]of
28 the first year, for a burnt offering: One [p]kid of the goats for a sin offering:
29 And for a sacrifice of peace-offerings, two oxen, five rams, five he goats, five lambs [o]of the first year: this *was* the [f]offering of Eliab the son of Helon.

30 On the fourth day Elizur the son of Shedeur, prince of the children of Reuben,
31 *did offer:* His [f]offering *was* one silver charger of the weight of a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both
32 of them full of fine flour mingled with oil for a [m]meat offering: One golden [n]spoon
33 of ten *shekels*, full of incense: One young bullock, one ram, one lamb [o]of the first
34, 35 year, for a burnt offering: One [p]kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs [o]of the first year: this *was* the [f]offering of Elizur the son of Shedeur.

36 On the fifth day Shelumiel the son of Zurishaddai, prince of the children of
37 Simeon, *did offer:* His [f]offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a [m]meat offering:
38, 39 One golden [n]spoon of ten *shekels*, full of incense: One young bullock, one ram,
40 one lamb of the first year, for a burnt offering: One [p]kid of the goats for a sin
41 offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs [o]of the first year: this *was* the [f]offering of Shelumiel the son of Zurishaddai.

42 On the sixth day Eliasaph the son of Deuel, prince of the children of Gad,
43 *offered:* His [f]offering *was* one silver charger of the weight of a hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary: both
44 of them full of fine flour mingled with oil for a [m]meat offering: One golden [n]spoon
45 of ten *shekels*, full of incense: One young bullock, one ram, one lamb [o]of the first
46, 47 year, for a burnt offering: One [p]kid of the goats for a sin offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs [o]of the first year: this *was* the [f]offering of Eliasaph the son of Deuel.

48 On the seventh day Elishama the son of Ammihud, prince of the children of
49 Ephraim, *offered:* His [f]offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a [m]meat offering:

50, 51 One golden [n]spoon of ten *shekels*, full of incense: One young bullock, one ram,
52 one lamb [o]of the first year, for a burnt offering: One [p]kid of the goats for a sin
53 offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats,
five lambs [o]of the first year: this *was* the [f]offering of Elishama the son of Am-
mihud.

54 On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children
55 of Manasseh: His [f]offering *was* one silver charger of the weight of a hundred and
thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary:
56 both of them full of fine flour mingled with oil for a [m]meat offering: One golden
57 [n]spoon of ten *shekels*, full of incense: One young bullock, one ram, one lamb [o]of
58 the first year, for a burnt offering: One [p]kid of the goats for a sin offering:
59 And for a sacrifice of peace offerings, two oxen, five rams, five he-goats, five lambs
[o]of the first year: this *was* the [f]offering of Gamaliel the son of Pedahzur.

60 On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin,
61 *offered:* His [f]offering *was* one silver charger, the weight whereof *was* a hundred and
thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary:
62 both of them full of fine flour mingled with oil for a [m]meat offering: One golden
63 [n]spoon of ten *shekels*, full of incense: One young bullock, one ram, one lamb [o]of
64 the first year, for a burnt offering: One [p]kid of the goats for a sin offering:
65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs
[o]of the first year: this *was* the [f]offering of Abidan the son of Gideoni.

66 On the tenth day Ahiezer the son of Ammishaddai, prince of the children of
67 Dan, *offered:* His [f]offering *was* one silver charger, the weight whereof *was* a hun-
dred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the
sanctuary; both of them full of fine flour mingled with oil for a [m]meat offering:
68, 69 One golden [n]spoon of ten *shekels*, full of incense: One young bullock, one ram,
70 one lamb[o] of the first year, for a burnt offering: One [p]kid of the goats for a sin
71 offering: And for a sacrifice of peace offerings, two oxen, five rams, five he goats,
five lambs [o]of the first year: this *was* the [f]offering of Ahiezer the son of Ammi-
shaddai.

72 On the eleventh day Pagiel the son of Ocran, prince of the children of Asher,
73 *offered:* His [f]offering *was* one silver charger, the weight whereof *was* a hundred
and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanc-
74 tuary; both of them full of fine flour mingled with oil for a [m]meat offering: One
75 golden [n]spoon of ten *shekels*, full of incense: One young bullock, one ram, one
76 lamb [o]of the first year, for a burnt offering: One [p]kid of the goats for a sin offering:
77 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs
[o]of the first year: this *was* the [f]offering of Pagiel the son of Ocran.

78 On the twelfth day Ahira the son of Enan, prince of the children of Naphtali,
79 *offered:* His [f]offering *was* one silver charger, the weight whereof *was* a hundred
and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanc-
80 tuary: both of them full of fine flour mingled with oil for a [m]meat offering: One
81 golden [n]spoon of ten *shekels*, full of incense: One young bullock, one ram, one
82 lamb [o]of the first year, for a burnt offering: One [p]kid of the goats for a sin offering:
83 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs
[o]of the first year: this *was* the [f]offering of Ahira the son of Enan.

84 This *was* the [l]dedication of the altar, in the day when it was anointed, by the
princes of Israel: twelve chargers of silver, twelve silver bowls, twelve [n]spoons of
85 gold: Each charger of silver *weighing* a hundred and thirty *shekels*, each bowl
seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*,
86 after the shekel of the sanctuary: The golden [n]spoons *were* twelve, full of incense,
weighing ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the
87 [n]spoons *was* a hundred and twenty *shekels*. All the oxen for the burnt offering
were twelve bullocks, the rams twelve, the lambs [o]of the first year twelve, with

88 their [m]meat offering: and the [p]kids of the goats for sin-offering twelve. And all
the oxen for the sacrifice of the peace-offerings *were* twenty and four bullocks, the
rams sixty, the he-goats sixty, the lambs of the first year sixty. This *was* the
89 [l]dedication of the altar, after that it was anointed. And when Moses was gone
into the [g]tabernacle of the congregation to speak with [2]him, then he heard the
voice [q]of one speaking unto him from off the mercy seat that *was* upon the ark of
testimony, from between the two cherubim: and he spake unto him.

[1] Heb. *who stood.* [2] That is, *God.*

[a] *finished setting up.* [b] *vessels.* [c] *and.* [d] *their fathers' houses.* [e] *these.* [x] *mustered.*
[f] *oblation.* [g] *Tent of Meeting.* [h] *to the proportion of.* [i] *belonged.* [k] *they bare.*
[l] *a dedication-gift.* [m] *meal-offering.* [n] *bowl; saucer,* BUNSEN, ZUNZ. [o] *a year old.*
[p] *he-goat.* [q] omit *of one.*

EXEGETICAL AND CRITICAL.

1. In this section, also, we have not to do with scattered elements, but solely with the furnishing of the Tabernacle for leading the campaign, *viz.*, so far as this is affected by the offering of the princes of the tribe, and (in chap. viii.) by the office of Moses, the functions of Aaron and the service of the Levites.

The expression **on the day that Moses finished setting up the tabernacle**, ver. 1, must not be pressed, as if the gifts of the princes began immediately after the erection of the Tabernacle and the anointing of the Sanctuary [see the view of KEIL and others at i. 1.—TR.]. The actual order, according to which the gifts of the princes follow here, must also have its foundation in the order of time. Between the erection of the Tabernacle on the first day of the first month (Exod. xl. 17) and the beginning of the march from Sinai on the twentieth day of the second month (Num. x. 11) there intervened about fifty days. Of these, say, ten were used for the anointings and consecration of the priests, at the end, say, twenty for the preparations (viii.—x. 10), then there remain still twenty days for the outline of legislation that lies between, especially as the numbering of the people fell in this period only in respect to its formal conclusion. Besides this, there is no necessity to force a literal redaction into this period.

2. The significance of this whole section [including chap. viii.] appears at once from the offering first made by the princes in common: six wagons (see more particularly in KNOBEL and KEIL) and twelve oxen. Of these, Moses gave two wagons [with the four accompanying oxen] to the Gersonites, because they had in charge the transportation of the lighter articles, the coverings. To the Merarites he gave four wagons [and eight oxen] because they must transport the heavy planks and pillars. The Kohathites got no wagons, because they were to carry the holy vessels, the actual Sanctuary, on bearing-poles. עֲגָלוֹת צָב is rendered "state carriages" by the LXX.; "freight wagons" by the VULGATE. KNOBEL says: wagons that went gently or softly, which could be true only of four-wheeled wagons, whereas KEIL says two-wheeled wagons.

3. Vers. 10–88. Following the preceding gift, the princes give singly their offerings for the requirements of the Tabernacle itself, but all of them the same quota, and that in the order in which they were named at the numbering of the people. The particularization of the gifts is made prominent by each one having his particular day for making his offering. The offerings are as follows:

1) A silver charger of 130 shekels weight; 2) a silver bowl (both filled with sacrificial flour and oil for a meal-offering); 3) a golden paten full of incense; 4) a bullock, a ram, a male sheep of a year old for a burnt-offering; 5) a mature he-goat for a sin-offering; 6) two oxen, five rams, five young he-goats, and five male sheep a year old for a thank-offering. The adding up of all the offerings follows in vers. 84–88. The sum of all the silver is reckoned at 2,400 shekels; the sum of all the gold at 120 shekels.

["If a silver shekel be taken, roughly, as weighing 2·5 of a shilling, and a golden shekel 1·15 of a sovereign, the intrinsic worth, by weight, of each silver charger will be 325*s.*, of each bowl 175*s.*, of each golden spoon 230*s.* Consequently the aggregate worth, by weight, of the whole of the offerings will be £438. But the real worth of such a sum, when measured by the prices of clothing and food at that time, must have been vastly greater. It must not be forgotten, too, that the Tabernacle itself had been recently constructed at a vast cost." *The Bib. Comm.* —TR.].

The gradual presentation of these offerings, with festive pauses, before the eyes of the nation, served not merely to awaken universal sacrificial rejoicing; the nation must also have a view of the glittering treasures which, as the army of God, it was for the future to protect, and which were so much the more valuable to it because they served as a symbol of the spiritual treasures of Israel, and for the mediation of those treasures. [It is natural to inquire, why this prolixity in narrating the principal transactions of this chapter? For substance the whole is told in vers. 10, 11, 84–88. Why then this great repetition? The suggestions of Dr. LANGE above may be some explanation of the immediate effect intended by these transactions, which it is conjectured, and no doubt correctly, took place in a public and solemn way. But that does not account for the manner of recording the transactions. That was written, not for their sakes alone, but for our learning, that we through patience and comfort of the scriptures might have hope (Rom. iv. 23; xv. 4). On this point the comment of M. HENRY represents the proper view. "God appointed that it should thus be done on several days: that an equal honor might thereby be put on each several tribe; in Aaron's breast-plate each had

his precious stone, so in this offering each had his day. All their offerings were exactly the same, without any variation, though it is probable that neither the princes nor the tribes were all alike rich. But thus it was intimated that all the tribes of Israel had an equal share in the altar, and an equal interest in the sacrifices that were offered upon it. Though one tribe was posted more honorably in the camp than another, yet they and their services were all alike acceptable to God. Nor must we have the faith of our Lord Jesus Christ *with respect to persons*, Jas. ii. 1. Though the offerings were all the same, yet the account of them is repeated at large for each tribe, in the same words. We are sure there are no vain repetitions in scripture; what then shall we make of these repetitions? Might it not have served, to say of this noble jury, that the same offering which their foreman brought, each on his day brought likewise? No, God would have it specified for each tribe. And why so? (1) It was for the encouragement of these princes, and of their respective tribes, that, each of their offerings being recorded at large, no slight might seem to be put upon them; for rich and poor meet together before God. (2) It was for the encouragement of all generous acts of piety and charity, by letting us know that what is given is lent to the Lord, and He carefully records it, with every one's name prefixed to his gift, because what is so given He will pay again. He is not unrighteous to forget either the cost or the *labor of love* (Heb. vi. 10). We find Christ taking particular notice of what was cast into the treasury (Mark xii. 41)."

We have thus a sample of sacred, divine bookkeeping, whose separate lesson is that God is careful in all dealings with His people down to details and minutiæ. And this revelation is so comforting that we must not grudge the large space allowed to these entries, and wish that they were replaced by records that would clear up many things in this part of Scripture that are now very obscure.

Moreover this chapter may be appealed to in proof of the genuineness of this book. A later author would never have dreamed of composing such a record as this.—Tr.].

According to Keil, all these sacrificial beasts were immediately sacrificed day by day as they were presented. "And, indeed, not as provision for the future, but for immediate consumption according to usage." Keil seems to distinguish too little between offering and killing. The expression וַיַּקְרִיבוּ applies equally well to the offerings of wagons and of metallic vessels. Such an aimless consumption of so valuable a stock of animals close on the departure of the expedition is not intimated by any mention of sacrificial ceremony in the narrower sense. Moreover the complete consecration of the altar took place, according to Lev. ix., directly after the erection of the Tabernacle. The expression חֲנֻכָּה ["dedication-gift," vers. 10, 84, 88], according to the verb and Ps. xxx. 1, does not so much designate the first, solemn consecration, but the consecration by the first continuous use. Were the one hundred oxen, *etc.*, that, according to Ezra vi. 17, served for the consecration of the new temple, slaughtered on *one* day or feast? This, says ver. 88, is the dedication of the altar *after* it had been anointed.

4. **And when Moses was gone into the Tent of Meeting**, ver. 89. The proper soul of the Tabernacle was God's spirit of revelation as it conversed with Moses, and through him made itself known to the people. **When Moses went into the Tent of Meeting** (it was primarily a tent of the meeting of Jehovah with Moses) **to speak with Him** (*i. e.*, of course with Jehovah who was there enthroned). The discourse of Jehovah alternated with the *inquiries* and *petitions*, with the prayer-life of the prophet. **Then he heard the voice of Him that made Himself speak** (מְדַבֵּר Hithp. *the one condescending to converse*) **with him from off the mercy seat.**—There came to him the voice of revelation from off the mercy-seat that was on the ark between the cherubim. Keil seems to assume that only one occurrence is spoken of here. But obviously what is spoken of is the form of revelation that obtained continually during the expedition of the army.

DOCTRINAL AND ETHICAL.

[The following edifying reflections are from M. Henry, whose comments often most sparkle with wit and wisdom from above where others find the record dry as a ledger.

On ver. 2. "Those that are above others in power and dignity, ought to go before others, and endeavor to go beyond them, in everything that is good. The more any are advanced, the more is expected from them, for the greater opportunity they have of serving God and their generation. What are wealth and authority good for, but as they enable a man to do so much more good in the world."

"No sooner is the Tabernacle fully set up, than this provision is made for the removal of it. Note. Even when we are but just settled in the world, and think we are beginning to take root, we must be preparing for changes and removes, especially for the great change. When we are here in this world, everything must be accommodated to a militant and moveable state."

On vers. 7-9. "Observe here, how God wisely and graciously ordered the most strength to those that had the most work. Each had wagons *according to their service*. Whatever burden God in His providence lays upon us, He will, by His sufficient grace, proportion the strength to it (1 Cor. x. 13)."

On vers. 10–88. "They brought some things to remain for standing service; twelve large silver dishes and as many large silver cups or bowls; the former to be used for the meat-offerings, the latter for the drink-offerings; the former for the flesh of the sacrifice, the latter for the blood. The latter was God's table, (as it were), and it was fit that so great a King should be served in plate.—Note. In works of piety and charity, we ought to be generous according as our ability is. The Israelites indeed might well afford to part with their gold and silver in abundance to the services of the sanctuary, for they needed it not to buy meat, and victual their camp, who were daily fed with bread from heaven; nor did they

need it to buy bread, or pay their army, who were shortly to be put in possession of Canaan."

"They brought their offerings each on a several day, in the order that they had lately been put into, so that the solemnity lasted twelve days. —Thus it would be done more decently and in order; God's work should not be done confusedly, and in a hurry; take time, and we shall have done the sooner, or, at least, we shall have done the better. — God hereby signified how much pleased He is, and how much pleased we should be with the exercises of piety and devotion. The repetition of them should be a continual pleasure to us, and we must not be weary of well-doing. If extraordinary services come to be done for twelve days together, we must not shrink from it, nor call it a task and burden."

"Nahshon, the prince of the tribe of Judah, offered first, because God had given that tribe the first post of honor in the camp. Judah, of which tribe Christ came, first, and then the rest. Thus, in the dedication of souls to God, every man is presented in his own order, *Christ the First-Fruits* (1 Cor. xv. 23)."—Tr.].

HOMILETICAL HINTS.

Chap. vii. The gifts (temple tax) of the princes. The duty of the princes that of all magnates generally. The slow procession of the princes with their gifts—a festal contemplation for the nation. An example for all. Silver and gold are the Lord's (Hag. ii. 9). The external treasures of the Temple commended to the protection of the congregation. An image of the spiritual treasure of the Temple that is entrusted to the congregation, and for which it must pledge its life (word, sacrament and confession).

The office of Moses; the functions of Aaron; and the service of the Levites.

CHAPTER VIII. 1–26.

1, 2 AND the LORD spake unto Moses, saying, Speak unto Aaron, and say unto him, When thou [a]lightest the lamps, the seven lamps shall give light [b]over against the
3 candlestick. And Aaron did so; he [c]lighted the lamps thereof [b]over against the
4 candlestick, as the LORD commanded Moses. And [d]this work of the candlestick *was of* [e]beaten gold; [f]unto the shaft thereof, unto the flowers thereof, *was* [e]beaten work: according unto the [g]pattern which the LORD had shewed Moses, so he made the candlestick.

5, 6 And the LORD spake unto Moses, saying, Take the Levites from among the
7 children of Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them: Sprinkle [h]water of purifying upon them, and [i]let them shave all their flesh,
8 and let them wash their clothes, and *so* make themselves clean. Then let them take a young bullock with his [k]meat offering, *even* fine flour mingled with oil, and
9 another young bullock shalt thou take for a sin offering. And thou shalt bring the Levites before the [l]tabernacle of the congregation: and thou shalt gather the
10 whole [m]assembly of the children of Israel together. And thou shalt bring the Levites before the LORD: and the children of Israel shall [n]put their hands upon the
11 Levites: And Aaron shall [o]offer the Levites before the LORD *for* [3]an offering [o]of
12 the children of Israel, that they [4]may execute the service of the LORD. And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin offering, and the other *for* a burnt offering, unto the LORD, to
13 make an atonement for the Levites. And thou shalt set the Levites before Aaron,
14 and before his sons, and [o]offer them *for* [3]an offering unto the LORD. Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall
15 be mine. And after that shall the Levites go in to do the service of the [l]tabernacle of the congregation: and thou shalt cleanse them, and [o]offer them *for* [3]an offering.
16 For they *are* wholly given unto me from among the children of Israel; instead [p]of such as open every womb, *even instead of* the firstborn of all the children of Israel,
17 have I taken them unto me. For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of
18 Egypt I sanctified them for myself. And I have taken the Levites [q]for all the

19 firstborn of the children of Israel. And I have given the Levites *as* a [5]gift to
Aaron and to his sons from among the children of Israel, to do the service of the
children of Israel in the [1]tabernacle of the congregation, and to make an atone-
ment for the children of Israel: that there be no plague among the children of
20 Israel, when the children of Israel come nigh unto the sanctuary. And Moses, and
Aaron, and all the congregation of the children of Israel, did to the Levites accord-
ing unto all that the LORD commanded Moses concerning the Levites, so did the
21 children of Israel unto them. And the Levites [r]were purified, and they washed
their clothes; and Aaron [2] offered them *as* an [3]offering before the LORD; and Aaron
22 made an atonement for them to cleanse them. And after that went the Levites in
to do their service in the [1]tabernacle of the congregation before Aaron, and before
his sons: as the LORD had commanded Moses concerning the Levites, so did they
unto them.

23, 24 And the LORD spake unto Moses, saying, This *is it* that *belongeth* unto the
Levites: from twenty and five years old and upward they shall [s]go in [6]to wait upon
25 the service of the [1]tabernacle of the congregation: And from the age of fifty years
26 they shall [7t]cease waiting upon the service *thereof*, and shall serve no more: But
shall minister with their brethren in the [1]tabernacle of the congregation, to
keep the charge, and shall do no service. Thus shalt thou do unto the Levites
touching their charge.

[1] Heb. *let them cause a razor to pass over, etc.*
[2] Heb. *wave.*
[3] Heb. *wave offering.*
[4] Heb. *they may be to execute, etc.*
[5] Heb. *given.*
[6] Heb. *to war the warfare of, etc.*
[7] Heb. *return from the warfare of the service.*

[a] *settest up.*
[b] *in front of.*
[c] *set up.*
[d] *this was the work*, omit *was of.*
[e] *turned*, or *solid.*
[f] *from the foot to the flower.*
[g] *vision; image*, BUNSEN: *form*, ZUNZ.
[h] *sin-water; atoning-water*, BUNSEN.
[k] *meal-offering.*
[l] *Tent of Meeting.*
[m] *congregation.*
[n] *lay.*
[o] *from among.*
[p] *of every first-birth that breaks the womb, etc.*
[q] *instead of.*
[r] *purified themselves.*
[s] *enter into the row of the.*
[t] *go out of the row of the.*

TEXTUAL AND GRAMMATICAL.

[Ver. 7. הִטַּהֵרוּ for הִטַּהֲרוּ see GREEN, § 63, 1 *a*, 121, 3. Comp. 2 Chron. xxx. 18.
Ver. 16. בְּכוֹר כֹּל for כָּל־בְּכוֹר, comp. iii. 13.—TR.].

EXEGETICAL AND CRITICAL.

1. **Speak unto Aaron**, *etc.*, vers. 1-4. The most important function of the high-priest at the head of the military expedition of God's people appears here to be that he shall provide well for the candlestick of the Tabernacle, and so set the lights that they shall all shine *forwards* from the candlestick. Herewith the chronicler finds it not superfluous to lay stress again upon the fact, that the candlestick was made of gold, that it was of solid gold and was entirely conformed to the vision of Moses on the mountain. Every word is a condemnation of the pretended middle-age of Aaron. See the comments on Exod. xxv. 31-40.

2. **Take the Levites from among the children of Israel**, *etc.*, vers. 5–25. The Levites are set apart as a body of servants for the Tabernacle. In regard to their installation: *a.* they are purified according to an intensified conception of Levitical purity, but not sanctified after the manner of the priests. The purification takes place in three acts. *First:* Sprinkling with sin-water. For various explanations of what water is meant see KEIL, *in loc.* [The water mixed with ashes of the red heifer. Num. xix., LYRA, ESTIUS, AINSWORTH; see on v. 17.—TR.]. It was probably water mingled with the ashes of the sin-offering (Lev. iii. 12), an anticipation of the later ritual water of purification (Num. xix.). *Second:* Shearing the hair, and indeed that of the whole body. Yet it is not meant that they should make themselves bald as in the case of lepers; but only a cropping is meant, whereby also the notion is limited with respect to the body. *Third:* Washing the clothes. *b.* The consecration sacrifice. Two bullocks are destined for the sacrifice; one for a burnt-offering combined with a meal-offering, the other for a sin-offering. Next the Levites are placed before the Tabernacle amid the assembly of the whole congregation. The children of Israel (KEIL says, only the princes of the tribes?) lay their hands on them, for they are to represent the congregation. *c.* But Aaron was to *wave them from the children of Israel* [ver. 11]. Here the notion of *waving* becomes especially clear; by a symbolical act they are severed from the congregation, shaken loose, so to speak. KEIL supposes that Aaron in a solemn way led the Levites up to the altar and then back. But this would have been no sufficient symbolism of the thought. If the assembly of the people stood opposite them, then the Levites were alternately led to it and then again led back from it, of course in the direction of the altar of burnt-offering (vers. 11, 13, 14).

["Most likely Aaron pointed to the Levites, and then waved his hands as in ordinary cases of making this offering. The multitude of the Levites seems to preclude the other modes suggested." *The Bib. Comm.*—TR.].

Then follows the sacrificial act of the Levites, and after that they are given over to Aaron as a staff of servants, with which the waving is once more mentioned, as if their dissolution from the people and their consecration for Aaron were to be distinguished. Next follows a repeated explanation concerning the destination of the Levites to represent the first-born of the nation in the service of Jehovah (vers. 15-19, comp. iv. 4-33). Jehovah had acquired the first-born for Himself by sparing the first-born in Egypt. He exchanged the Levite for them; but these, the Levites in the narrower sense He in turn gave to Aaron and his sons, to attend the service of the Sanctuary, which, properly, the children of Israel had to care for. *By this representation they constitute an atonement* (לְכַפֵּר) for the children of Israel in as far as the latter would thus be restrained from coming too near to the Sanctuary, which would be followed by a calamity. It is furthermore narrated that the prescribed acts of consecration took place, and that thereupon the Levites entered in, *i. e.*, not into the Temple [Tabernacle], but into their service in the fore court. [Ver. 19. "It is a very great kindness to the Church, that ministers are appointed to go before them in the things of God, as guides, overseers and rulers in religious worship, and to make that their business. When Christ ascended on high He gave *these gifts*. Eph. iv., 8, 11, 12." M. HENRY.—TR]

3. **This is it that belongeth unto the Levites**, *etc.*, vers. 23-26. Here are given supplementary limitations of the Levitical term of service. "From twenty-five years of age to fifty they are fit for *going forth as a military expedition* in the service of the Tabernacle. After this period they are exempt from this service; yet they are to remain as helps to the Levites in discharging their functions in the Tabernacle. "מִשְׁמֶרֶת in contrast with עֲבֹדָה is the oversight of all the vessels of the Tabernacle; comp. שָׁמַר אֶת־הַכֵּלִים iii. 8; עבדה *the service, e. g.*, in taking down and setting up the Tabernacle, its purification, carrying water and wood for the altar and sacrificial service, slaughtering the sacrificial beasts for the general daily and festival sacrifices of the congregation, *etc.*, ver. 26 *b*." KEIL. KEIL also calls to mind that David, according to 1 Chr. xxiii. 24, drew the Levites into service as early as their twentieth year and on, "because the Levites had no longer to carry the Tabernacle and all its vessels." One might also conjecture that in chap. iv. the thirty years were originally appointed only for the Kohathites, because these stood next to the priests, and had to carry the sacred vessels, but that, by misunderstanding of later copyists, the number thirty was ascribed also to the Gershonites and Merarites. ["It is remarkable, that no law was made concerning the age at which the priests should begin to officiate; and though various blemishes disqualified them for the service of the Sanctuary, yet they continued their ministrations till death, if capable. On the other hand, nothing is said concerning any bodily defects or blemishes disqualifying the Levites, but the time of their service is expressly settled. Their work was far more laborious than that of the priests, it is probable that, without necessity, the priests would not begin very early to officiate; and the wisdom and experience of age would increase, rather than diminish, their fitness for the sacred duties of their office." SCOTT. TR.]

HOMILETICAL HINTS.

Chap. viii. The candlestick and the Levites. What they have in common; the care of the glory of the Sanctuary, Their consuming themselves in the service of God. The candlesticks must cast their gleam forwards into the Temple. The service of the Levites at the sanctuary transmitted to the entire Christian Church. The universal priesthood of all believers should become active in their Levitical ministry.

EIGHTH SECTION.

The Little Passover for Rehabilitating those that had been Unclean for the Camp. The Stranger as a Convert.

CHAPTER IX. 1–14.

1 AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of
the second year after they were come out of the land of Egypt, saying, Let the
2 children of Israel also keep the passover at his appointed season. In the four-
3 teenth day of this month,[1] at even, ye shall keep it in his appointed season:
according to all the [a]rites of it, and according to all the [b]ceremonies thereof, shall
4 ye keep it. And Moses spake unto the children of Israel, that they should keep
5 the passover. And they kept the passover on the fourteenth day of the first

month[1] at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and
7 before Aaron on that day. And those men said unto him, We *are* defiled by the dead body of a man: wherefore [c]are we kept back, that we may not offer an [d]offering
8 of the LORD in his appointed season among the children of Israel? And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

9, 10 And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, [e]yet he shall keep the passover unto the
11 LORD. The fourteenth day of the second month[1] at even they shall keep it, *and*
12 eat it with unleavened bread and bitter *herbs*. They shall leave none of it unto the morning, nor break any bone of it: according to all the [f]ordinances of the
13 passover they shall keep it. But the man that *is* clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the [d]offering of the LORD in his ap-
14 pointed season, that man shall bear his sin. And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the [f]ordinance of the passover, and according to the [b]manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

[1] Heb. *between the evenings.*

[a] *statutes.* [b] *(rights.)* [c] *should we be excluded.* [d] *oblation.*
[e] [*and will keep.*—TR.] [f] *statute.*

TEXTUAL AND GRAMMATICAL.

[Ver. 6. וַיִּהְיוּ אֲנָשִׁים. "Many codices have וַיִּהְיוּ אֵ; yet comp. Gen. i. 14." MAURER.

Ver. 10. רְחֹקָה is one of the words marked as suspicious by *puncta extraordinaria*. KEIL says: "probably first of all simply on the ground that the more exact definition is not found in ver. 13. The Rabbins suppose the marks to indicate that רחקה is not to be taken here in its literal sense, but denotes merely distance from Jerusalem, or from the threshold of the outer court of the temple." LANGE'S remark is: "the expression רחקה only occasions critical considerations; it is immaterial whether the man is on a distant way, or at a distance on his way."—וְעָשָׂה is to be rendered as in ver. 14. The latter case implies the liberty of omitting the celebration of the Passover as something not obligatory on a stranger; comp. Exod. xii. 48. Similarly it was not obligatory on an Israelite to observe the Passover, if he was Levitically disqualified at the period of its observance.

Ver. 14 *b*. "יִהְיֶה stands for תִּהְיֶה, as in Exod. xii. 49; comp. EWALD, § 295, *d*." KEIL. But as הָיָה לָכֶם is the same as *ye have*, the object possessed may be regarded as in the accusative; *there shall be to you*, that is, *ye shall have one statute*. The disagreement in number and gender between the seeming subject and the verb הָיָה in similar expressions to the present is in favor of this construction. See NAEGELSBACH, § 100, 4, rem. 1.—TR.]

EXEGETICAL AND CRITICAL.

1. The present section gives us very plain evidence that all the representations of the book of Numbers up to this point are devoted to the equipment of the army of God for its military expedition. For instance, in respect to time, this regulation concerning the celebration of the Passover by such as were become unclean reaches very far back beyond the fourteenth day of the first month. But it is placed in this connection because here it treats of the completeness of the celebration of the Passover by the entire army of God, and because those who were unclean and those on journeys would be absent at the legal period. This gap must also at length be filled up. The chief stress is thus on the Little Passover. As KNOBEL neglects the fundamental idea of the whole section, it is, of course, no wonder that he writes: "It is not explained why the author gives this regulation only here, and not before chapters i.–iv." Midnight darkness! [On the Little Passover see SMITH'S *Bib. Dict.* article PASSOVER.—TR.]

2. Vers. 1–5. *The celebration of the Passover.* The text here makes a striking return to the institution of the Passover (Exod. xii.). Yet it can hardly be for the purpose of obviating a misunderstanding that the Israelites might have had concerning Exod. xii. 24, 25, *viz.*, that they were not to resume the celebration of the Passover until they entered Palestine. But it was for the purpose of establishing the regulation for the complete celebration of the Passover. KEIL correctly supposes that the blood of the Passover, now that the altar was set up, was sprinkled on the altar, as was the blood of all slaughtered animals (Lev. xvii. 3–6). Difficulty is made by some (KURTZ) in reference to sprinkling so much

blood of so many lambs as something beyond the ability of the priests [who were so few, *viz.*, Aaron, Eleazar and Ithamar, as Nadab and Abihu were now dead] to do. On this subject KEIL treats [showing that the difficulty is exaggerated, (1) in reference to the number of lambs killed, (2) in reference to the necessity of slaughtering them in the court of the Tabernacle.—TR.]

3. Vers. 6–14. *The Little Passover.* The men that approach Moses and Aaron with their inquiry appear to have been disquieted by the fear of a collision of duties. They see themselves legally prevented from taking part on the 14th of Nisan in the celebration of the oblation for Jehovah, which certainly consisted in the atoning blood. This was in consequence of the law Lev. vii. 21 regarding any one defiled by contact with a dead body (נֶפֶשׁ אָדָם). Yet the law required the celebration to be on that day. [The inquiry seemed prompted by the desire of sharing a privilege rather than by the fear of coming short in duty; see *Text. and Gram.* on ver. 10. **Certain men.** "Probably (comp. BLUNT'S *Script. Coincidences*, pp. 62-65) Mishael and Elizaphan, who buried their cousins, Nadab and Abihu, within a week of this Passover (Lev. x. 4, 5). None would be more likely to make this inquiry of Moses than his kinsmen, who had defiled themselves by his express direction. '*The Bib. Com.*' "—TR.]. That Moses even here does not immediately give his decision, but desires first to inquire of the Lord, accords with the great fidelity and prudence of the prophet. Moreover the decision appears in every respect an illumination. With the unclean are associated also those that are delayed by a journey.

But the period for the Little Passover is exactly determined; it must be one month later. But because with this permission there might easily be joined arbitrary license, the exact observance of the rite, in the first place, is insisted on, and, secondly, the abuse of this regulation for a more convenient celebration in the second month, the feigned hindrance as a neglect of the Passover, is made punishable even with death. For the celebration of the Passover is, next to circumcision, the sign of Israelitish fidelity. This ordinance is also extended to the stranger, so far as he desires to be an Israelite (Exod. xii. 48).

HOMILETICAL HINTS.

Chap. ix. 1-14. The Little Passover a proof of the imperfection of the law of the letter, which occasions an apparent conflict of duties (keeping the Passover at the time legally appointed, and avoiding the Passover on account of uncleanness), but also a proof of the spiritual germ in the legislation.—Better not celebrate the Passover, than celebrate it in a state of uncleanness. Application to the communion. The false application, that thinks it is necessary to feel free from sin, is reproved by the formulas of preparation. The Little Passover a type of private communion and of the communing of the sick.

NINTH SECTION.

The Cloud as the Symbolic Leader of the Army of God.

CHAPTER IX. 15–23.

15 And on the day [a]that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the taber-
16 nacle as it were the appearance of fire, until the morning. So it was alway: the
17 cloud covered it *by day*, and the appearance of fire by night. And when the cloud was taken up from the [b]tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel [c]pitched their
18 tents. At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they [c]pitched: as long as the cloud abode upon the
19 tabernacle they [c]rested in their tents. And when the cloud [1]tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and
20 journeyed not. And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they [c]abode in their tents, and accord-
21 ing to the commandment of the LORD they journeyed. And [d]*so* it was, when the cloud [2]abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud
22 was taken up, they journeyed. Or *whether it were* two days, or a month, or [e]a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they jour-

23 neyed. At the commandment of the LORD they [c]rested in their tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

[1] Heb. *prolonged.*
[2] Heb. *was.*
[a] *that he set up the tabernacle.*
[b] *Tent.*
[c] *camped.*
[d] *did it happen that the cloud, etc.*
[e] *longer time.*

TEXTUAL AND GRAMMATICAL.

[Ver. 15. יִהְיֶה, here and in following verse the future or imperfect denoting repeated action; see GREEN, § 263, 4.— מִשְׁכַּן לְאֹהֶל הָעֵדֻת, "the dwelling of the tent of witness" (ל used for the genitive to avoid a double construct state: EWALD, § 292, *a*) KEIL.

Ver. 17. לְפִי הֵעָלוֹת הֶעָנָן; the infinitive constr. used genitively after a substantive in the construct state; but represents a direct sentence, = "as often as the cloud arose."

Ver. 20. יְמִים מְסַפַּר; an instance of the absolute state of the substantive where we would expect the construct state, *e. g.*, יְמֵי מִסְפַּר. The substantive is co-ordinated with its attribute, and the latter gives the impression of being used as a substitute for an adjective that is wanting, or as an intensified adjective notion. Comp. EWALD, § 287, *h.*—TR.].

EXEGETICAL AND CRITICAL.

We have finally a statement of the guidance of the divine army in a symbolical form, yet in very definite traits. Two considerations make it plain that the cloud over the Tabernacle did not lead the expedition in a literal sense. When they began their march the banner of Judah took position in the van, and joined to Judah were Issachar and Zebulun. Not till after these did the Levites come with the Tabernacle. And this was agreeably to military usage; the Tabernacle with its sacred treasures ought not to be exposed to hostile attack. Thus it could not be the guiding head of the army in a literal sense. Moreover it is said in ver. 18: "**at the commandment** (*mouth*) **of the Lord the children of Israel camped.**" Therefore the opinion of KNOBEL and ZUNZ accords poorly with Biblical theology, when they explain that the Israelites read the meaning of God in the motion of the cloud. The departure takes place here, as did the departure out of Egypt, according to the word of the Lord to Moses (x. 13). What the Lord said to Moses is immediately illustrated, for the religious view of the people, by the cloud and pillar of fire which is now joined to the Tabernacle. KEIL seems to conceive of the matter as a wholly material, standing miraculous sign; that the cloud appears lifted up, to indicate an advance, and then stands again over the Tent when the procession should rest. So, too, he assumes that the glory of the Lord, in an outward fashion, continually filled the Holiest of all, appealing to Exod. xl. 34-38. But the glory of the Lord as the manifested divine splendor of the God who reveals Himself, presupposes eyes of faith that are looking on, and they showed themselves, *e. g.*, when the high-priest went into the Holiest of all. According to a fundamental law of the patriarchal and prophetic sphere, the word of God precedes, then follows the visible sign; within the sphere of the legal discipline of the people, this order is reversed, *e. g.*, the celebration of the Passover. Thus God's word in the mouth of the prophet led Israel, and the cloud led them as a sign of this. But the divine illumination of Moses did not once disdain to co-operate with the knowledge of the desert of his brother-in-law Hobab: "Leave me not," he said to him, "forasmuch as thou knowest how we are to encamp in the wilderness" (x. 31). In like manner, too, he had earlier taken human counsel with his father-in-law Jethro (Exod. xviii.). KEIL justly remarks: the explanation cannot be justified: "the cloud covered the dwelling of the Tent of Testimony," *i. e.*, at the compartment in which the Testimony was, the Holiest of all (ROSENMULLER, KNOBEL [BUSH, *The Bible Comm.*—TR.]). [The controlling statement in reference to this matter is Exod. xl. 34, which expressly affirms that the cloud covered the whole Tent of Meeting. Accordingly (ver. 15) the addition of the phrase **Tent of Testimony** must not be taken as nearer specification of the locality; for which moreover the ל does not suit, (see *Text. and Gram.*). It is intended to describe the whole Tabernacle with reference to a particular fact that was important with respect to what is stated about the cloud. The testimony was the tables of the decalogue that were in the ark of the covenant (Exod. xxv. 16). These formed the basis of Jehovah's covenant with Israel and the pledge of His presence in the Tabernacle. **The Tabernacle** (or dwelling) **of the tent of the testimony** therefore names the whole Tabernacle with reference to that which explains why the cloud should rest on it. See KEIL *in loc.*—TR.].

HOMILETICAL HINTS.

Chap. ix. 15-23. The pillar of cloud and of fire on the Tabernacle. Over the Christian house of God. The guidance of Israel by the pillar of cloud and of fire. The guidance of the Christian Church by faith's gleam of light and of life. The fidelity of the Church towards the guidance of God. God's guiding sign in every Christian's path in life.

The great word: according to the mouth of the Lord they encamped; and according to the mouth of the Lord they marched forth. God's

protection is conditioned by His word. The purer, richer, riper the word of the Lord in the mouths of men, the more certain and the greater the protection of the Lord.

TENTH SECTION.

The Trumpets are appointed to give the signals for departure.

CHAPTER X. 1–10.

1, 2 AND the LORD spake unto Moses, saying, Make thee two trumpets of silver; [a]of a whole piece shalt thou make them: that thou mayest use them for the calling
3 of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the
4 [b]tabernacle of the congregation. And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto
5 thee. [c]When ye blow an alarm, then the camps that lie on the east parts shall [d]go
6 forward. When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.
7 But when the congregation is to be gathered together, ye shall blow, but ye shall
8 not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an [e]ordinance for ever throughout your genera-
9 tions. And if ye go to war in your land against the [f]enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered be-
10 fore the LORD your God, and ye shall be saved from your enemies. Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the LORD your God.

[a] *of rounded twisted work; embossed work* (BUNSEN); *solid* (ZUNZ). [b] *Tent of Meeting.*
[c] *And when.* [d] *take their journey.* [e] *statute.* [f] *oppressor.*

EXEGETICAL AND CRITICAL.

The **two silver trumpets** (חֲצֹצְרֹת, to be distinguished from the horn, שׁוֹפָר, see Lev. xxv.), appointed to give all the signals for the army of God, but especially to sound the signal for departure, form a beautiful and fitting conclusion of all the preparations for the march.

They were made of wrought silver. According to the representation on the Arch of Titus, and on Jewish coins, which show what they were at a later date, they seem to have been straight trumpets. [See SMITH's *Bib. Dict.* article CORNET.—TR.]

They belonged to the central Sanctuary, were sacred implements, in some sense, were, as the censers, symbols of prayers (ver. 9), and might not be blown by any but the priests.

They were first blown for the guidance of the army through the desert, but afterwards also when any war broke out, then at festivals, and particularly at the festival sacrifices, at national feasts, and afterwards generally at the enlarged festival cultus. Although most likely they sounded but one note, they were yet made to utter a very expressive language, so that in their employment we have unmistakably a type of our military signals. Their various significations were as follows: 1) If both were blown (ver. 3), then the whole congregation (virtually by their representatives, according to KEIL?) assembled before the door of the Tabernacle. 2) If only one was blown (ver. 4), then the princes of the tribes were to assemble with Moses (at the Tabernacle). 3) If they were not merely blown in single, interrupted blasts (תָּקַע), but in a protracted peal (תְּרוּעָה תָּקַע), then it was the signal for departure. 4) The first peal summoned the banner of Judah with his associates to depart (ver. 5). The second peal concerned the division toward the south (ver. 6 *a*). The arrangement is not further expressed in detail, because further on the departure is more exactly described. Moreover one could suppose that the first signal concerned also the Tabernacle, seeing that, in fact, it proceeded from the central Sanctuary, whereas the third [?] signal might suffice to notify all the following divisions. The peal is expressly reserved only for the marching processions; for the assembling of the congregation trumpet blasts suffice.

Furthermore the trumpets were appointed on the one hand to call to war (ver. 9), and on the other to the feasts of peace (ver. 10). Among sacrifices, however, none but burnt-offerings and peace-offerings were glorified by the trum-

pets; the former by trumpet peals, the latter by trumpet blasts. Once more in ver. 10 the enforcement of the commandments by the clang of trumpets is emphasized. And in this place also we hear again the solemn declaration of the Law-Giver: **I am Jehovah your God.**

As the State has imparted a special language to military music, so the Church has done to its bells; one might even say it has completely so done to its melodies in the songs of the Church. In the institution of the trumpets, moreover, there is included the unity of ingredients belonging both to the Church and to the State. They are the instruments of the legal theocracy whose idyllic or paradisaical intervals are proclaimed by the horn.

[**Your solemn feasts** "are the feasts mentioned in chapters xxviii. and xxix. and Lev. xxiii." KEIL. Other occasions when the blowing of trumpets is mentioned: xxxi. 6; 2 Chr. xiii. 12, 14; xx. 21, 22, 28; 1 Chr. xv. 24; xvi. 6; 2 Chr. v. 12; vii. 6; Ezra iii. 10; Neh. xii. 35, 41; 2 Chr. xxix. 27. Metaphorical reference to the custom: Isa. lviii. 1; xxvii. 13; Joel ii. 15, 16; 1 Cor. xiv. 8.—TR.]

HOMILETICAL HINTS.

Chap. x. 1-10. The silver trumpets the signals of the congregation. The distinction in their use (one or two blasts, or a winding peal). So the Christian bells in their unity and distinction. How they seem to speak so differently according to the different disposition of the hearers. As a merry peal; in funeral tolling; in the fire alarm. There are enemies of faith that hate Christianity to the very sound of its bells (and of the organ too); whereas to others the tones of bells are like a language of the gospel. The bell proclaims and celebrates the sacred season, the organ the sacred place.

SECOND DIVISION.

TO KADESH. THE DEPARTURE AND MARCH UNTIL THE DEFEAT OF THE ARMY. THE REVELATION OF THE SPIRITUAL INSUFFICIENCY OF THE TYPICAL ARMY OF GOD.

CHAPS. X. 11—XIV. 45.

FIRST SECTION.

The Departure. Order of March. Hobab the Desert Guide [CHAP. X. 11–28]. **The Watchwords of Moses for the March** [CHAP. X. 29–36].

CHAPTER X. 11–28.

11 And it came to pass on the twentieth *day* of the second month, in the second
year, that the cloud was taken up from off the tabernacle of the testimony. And
12 the children of Israel took their journeys out of the wilderness of Sinai; and the
13 cloud rested in the wilderness of Paran. And they first took their journey according to the commandment of the LORD by the hand of Moses.

14 In the first *place* went the standard of the camp of the children of Judah accord-
15 ing to their [a]armies: and over his host *was* Nahshon the son of Amminadab. And
over the host of the tribe of the children of Issachar *was* Nethaneel the son of
16 Zuar. And over the host of the tribe of the children of Zebulun *was* Eliab the
17 son of Helon. And the tabernacle was taken down; and the sons of Gershon and
the sons of Merari set forward, [b]bearing the tabernacle.

18 And the standard of the camp of Reuben set forward according to their [a]armies:
19 and over his host *was* Elizur the son of Shedeur. And over the host of the tribe
20 of the children of Simeon *was* Shelumiel the son of Zurishaddai. And over the
21 host of the tribe of the children of Gad *was* Eliasaph the son of Deuel. And the
Kohathites set forward [b]bearing the sanctuary: and [1]*the other* did set up the tabernacle against they came.

22 And the standard of the camp of the children of Ephraim set forward according
23 to their [a]armies: and over his host *was* Elishama the son of Ammihud. And over
the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedah-

24 zur. And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

25 And the standard of the camp of the children of Dan set forward, [c]*which was* the rearward of all the camps [d]throughout their hosts: and over his host *was* Ahiezer
26 the son of Ammishaddai. And over the host of the tribe of the children of Asher
27 *was* Pagiel the son of Ocran. And over the host of the tribe of the children of
28 Naphtali *was* Ahira the son of Enan. [2]Thus *were* the journeyings of the children according to their [a]armies, [f]when they set forward.

[1] That is, *the Gershonites and the Merarites*, see ver. 17, i. 51. [2] Heb. *These.*

[a] *hosts.* [b] *who bore.* [c] *closing all the camps.* [d] *according to.* [f] *and.*

EXEGETICAL AND CRITICAL.

1. The date of the departure: the twentieth day of the second month of the second year. The disappearance of the cloud from the dwelling of the Tabernacle gave the sign for the departure.

2. The beginning and the preliminary goal of the march: from the desert of Sinai to the desert of Paran. Especially deserving of notice is the expression: **the cloud abode in the desert of Paran.** The cloud abode there, *i. e.*, the Tabernacle also abode there, the congregation abode there. It took its abiding residence in the desert. The intermediate stations are not given here, though they are in xxxiii. The way in respect to its hardship is described Deut. i. 19. Some matters of moment that preceded the actual settlement in the desert are related in what follows to xiv. 45. In the first half, as far as xiii. 16, we learn the chief events of the march until the arrival at Hazeroth toward Paran: *Hobab; Taberah: the lusting after the flesh-pots of Egypt; the rebellion in reference to the induction of the elders into office and to their inspiration; the presumption of Miriam and of Aaron.* In the second half, as far as xiv. 45, we learn of the fatal events connected with sending out the spies, and with the report of the latter.

3. **The desert of Paran.** See an extended notice of this in KNOBEL *p.* 41; KEIL *in loc.*, and our former notices. The desert of Paran (from פָּאַר ? "unclosing, opening") borders on the south of Palestine, on the west side of the mountains of Edom, having an indefinite extent. Particular features of it are designated by a mount Paran, by a plateau Paran, by a place Paran, a ravine Paran, *etc.* Thus it was composed of single deserts and was bordered by other deserts. [It is not plain whether Dr. LANGE refers to Scripture notices of Paran, or to modern explorations. In either case the statement is inaccurate; Scripture does not distinguish so many local features, and modern exploration does not trace the name in anything but *Wady Feiran.* If the latter be Rephidim (see under i. 1-4), it cannot be Paran.—TR.]

4. **The departure:** (*a*) The banner of Judah (comprehending their tribes, as do also the banners that follow). (*b*) The Gershonites and Merarites as bearers of the Tabernacle. (*c*) The banner of Reuben. (*d*) The Kohathites with the Sanctuary. The other Levites were obliged to be in advance, in order to set up the Tabernacle at a resting place for the bearers of the Sanctuary who followed later. (*e*) The banner of Ephraim [comp. Ps. lxxx. 2]. (*f*) The banner of Dan. It is obvious from ver. 33 that the Tabernacle, or rather the ark of the covenant as its most peculiar sanctuary, might change its position according to different situations. Also from Josh. vi. 7; chap. iii. 4. But in the latter case, also, an armed troop preceded it for its protection.

5 [E. H. PALMER (*The Desert of the Exodus*) says: "I concur with WILTON (*The Negeb*, p. 124) in believing that **the wilderness of Paran** comprised the whole desert of *Et Tih*, and that Mount Paran was the southernmost portion of the mountain plateau in the north-east, at present inhabited by the *'Azazimeh* Arabs, and known as *Jebel Magrah.* In this *Ain Gadis*, or Kadesh, is situated, and as it lies below the southern border of the Negeb, it is not included in the region into which Israel made the unsuccessful attempt to penetrate." p. 420. He describes the desert of *Et Tih* as follows: It "is a limestone plateau of irregular surface, the southern portion of which projects wedge-wise into the Sinaitic Peninsula. It is bounded on the north by the Mediterranean Sea and the Mountains of Judah [*The Negeb* mentioned above]; on the west by the isthmus of Suez; and on the east by the *'Arabah*, that large valley or depression which runs between the Gulf of *'Akabah* and the Dead Sea. The southern edge, which, as just now remarked, projects wedge-wise into the Siniatic Peninsula, terminates in a long cliff or escarpment, steep and abrupt on the south-western side, and gradually falling away toward the south-east. The surface of the plateau itself, is an arid, featureless waste, its monotony relieved only by a few isolated mountain groups. It is drained for the most part by *Wady el 'Arish* [the River of Egypt], which takes its rise in the highest portion of the southern cliff, and flows northward toward the Mediterranean, being joined in its course by several large valleys flowing down from *Jebel el 'Ejmeh* [the south-eastern side of the triangle], and by systems of water-courses which come down from the hilly country in the north-east. The country is nearly waterless, with exception of a few springs situated in the larger wadies; but even here water can only be obtained by scraping small holes or pits (called *themail*) in the ground, and bailing it out with the hand. All that is obtained by the process is a yellowish solution, which baffles all attempts at filtering.

The ground is for the most part hard and unyielding; and is covered in many places with a carpet of small flints. In spite of the utterly arid nature of the soil, a quantity of brown, parched herbage is scattered over the surface, and affords excellent fuel for the camp-fire. During the greater part of the year this remains to all appearances burned up and dead, but it bursts into sudden life with the spring and winter rains. In the larger wadies, draining as they do so extensive an area, a very considerable amount of moisture infiltrates through the soil, producing much more vegetation than in the plains. Sufficient pasturage for the camels is always to be had in these spots, and here and there a few patches of ground are even available for cultivation." pp. 232-235, *Harper's edition.* The desert of Paran must not be confounded with *Wady Feiran*, the modern Arabic representative of the name (*ibid.* p. 31), a beautiful region, so named from an ancient city Paran, whose ruins are still there.

Towards this wilderness, that is the eastern part of it of which the River of Egypt forms the western boundary line, the Israelites now took their journey, "unaware as yet that on its wastes the next eight and thirty years of their existence would be spent." (*The Bible Comm.*). Several encampments were made, and remarkable providences experienced before they entered it. It is therefore mentioned here by anticipation. Comp. SMITH'S *Bib. Dict.*, Article KADESH and PARAN.—TR.]

HOMILETICAL HINTS.

THE MARCH OF GOD'S HOST FROM KADESH, AND ITS STAY THERE. THE RUIN OF THE FIRST GENERATION.

Chaps. x. 11—xx. 13.

Chap. x. 11.: The very hopeful start. Chap. xi.: The first rebellion. A contest between murmuring and prayer. A contest between the home-sickness of the lust of the flesh for Egypt, and inspired, wondrously blest hope in Jehovah's help, and helping through in the way of the future. Chap. xii.: A contest of spiritual and priestly arrogance with the spirit of right. Chaps. xiii., xiv.: A contest between despondency and obstinacy, and the firm heroism of those that were faithful to God. Chap. xv.: A contest between the degeneracy of the wilderness, and giving renewed stringency to the law. Chaps. xvi., xvii.: A contest between religious enthusiasm and political insurrection on the one hand, and the priestly-political arrangement instituted by God with its authorities, on the other. At the same time a contest between the condemnation to death, and the priestly atonement. Chap. xviii.: Prerogatives of the priests and Levites settled. Chap. xix.: Provision made for the duty toward dead bodies, and for the purity of the living congregation. Chap. xx. 1–13: The contest between the murmuring congregation, and Moses and Aaron at the water of strife.

Chap. x. 11-28. The host of God sets out at God's signal for decamping, the lifting up of the cloud. The movement of the form of faith, of the religious idea in the direction of the future. The date of the departure. Such a date in the world's history is unforgotten. The order of the departure; no tumultuous movement; no uproar as a start. The direction of the departure from Sinai to Canaan, or from the mountain of the law to the promised land. Primarily toward Paran, or to Kadesh. The sanctuary in the midst, the ark in advance. A movement that does not enclose the sanctuary is no march for the people of God. The banners in advance of the tribes. The actual peculiarities of the tribes constitute no conflict with unity, but the soul of the unity.

[On x. 12. "All our removes in this world are but from one wilderness to another. The changes which we think will be for the better do not always prove so; while we carry about with us, wherever we go, the common infirmities of nature, we must expect, wherever we go, to meet with its common calamities; we shall never be at rest, never at home, till we come to heaven, and all will be well there." M. HENRY.

On x. 13. "Some think that mention is thus frequently made in this and the foregoing chapter of the *commandment of the Lord*, guiding and governing them in all their travels, to obviate the calumny and reproach which were afterward thrown upon Israel, that they tarried so long in the wilderness, because they had lost themselves there, and could not find the way out. No, the matter was not so; in every stage, in every step, they were under divine directions; and if they knew not where they were, yet He that led them did. Note. Those that have given up themselves to the direction of God's word and Spirit, steer a steady course, even when they seem bewildered. While they are sure they cannot lose their God and Guide, they need not fear losing their way (*ibid.*)—TR.]

Hobab the Desert-guide. The Watch Words of Moses for the March.

CHAP. X. 29-36.

29 And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in
law, We are journeying unto the place of which the LORD said, I will give it you:
come thou with us, and we will do thee good: for the LORD hath spoken good
30 concerning Israel. And he said unto him, I will not go; but I will depart to
31 mine own land, and to my [a]kindred. And he said, Leave us not, I pray thee;
forasmuch as thou knowest how we are to encamp in the wilderness, and thou

32 mayest be to us instead of eyes. And it shall be, if thou go with us, it shall be,
that what goodness the LORD shall do unto us, the same will we do unto thee.
33 And they departed from the mount of the LORD three days' journey: and the
ark of the covenant of the LORD went before them in the three days' journey, to
34 search out a resting place for them. And the cloud of the LORD *was* upon them
35 by day, when they went out of the camp. And it came to pass, when the ark set
forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and
36 let them that hate thee flee before thee. And when it rested he said, Return, O
LORD, unto the many thousands of Israel.

[1] Heb. *ten thousand thousands.*

[2] *native place.*

TEXTUAL AND GRAMMATICAL.

[Ver. 36. שׁוּבָה with the simple accusative of place whither. Comp. this construction of שׁוּב in 2 Sam. xv. 34. The transitive force preferred by some (MAURER, *The Bib. Comm.*) could give no satisfactory sense here. The word in Isaiah and Jeremiah, in view of the captivity, has a developed, pregnant sense that would be an anachronism in this place (see NAEGELSBACH on Isa. i. 27), or it would mean return to Egypt.

"The inverted *nuns*, ׆, at the beginning and close of vers. 35, 36, which are found, according to R. MENACHEM'S *de Lonzano Or Torah* (*f.* 17), in all the Spanish and German MSS. and are sanctioned by the Masorah, are said by the TALMUD (*tract. de Sabbatho*) to be merely *signa parentheseos, quæ monerent præter historiæ seriem versum* 35 *et* 36 *ad capitis finem inseri* (comp. MATT. HILLERI *de Arcano Kethib et Keri libri duo*, pp. 158, 159). The Cabbalists, on the other hand, according to R. MENACH. *l. c.* find an allusion in it to the *Shechinah*, "*quæ velut obversa ad tergum facie sequentes Israelitas ex impenso amore respiceret.*" In other MSS., however, which are supported by the *Masora Erffurt*, the inverted *nun* is found in the words בְּזָסְעָ (ver. 35) and בְּמִתְאֹנְנִים (xi. 1): the first, *ad innuendum ut sic retrorsum agantur omnes hostes Israelitarum*; the second, *ut esset symbolum perpetuum perversitatis populi, inter tot illustria signa liberationis et maximorum beneficiorum Dei acerbe quiritantium, ad declarandam ingratitudinem et contumaciam suam* (comp. J. BUXTORF, *Tiberias*, p. 169)." KEIL.—TR.].

EXEGETICAL AND CRITICAL.

1. Moses and Hobab.—Vers. 29-32. On the relation of the names Raguel, Exod. ii. 18, Jethro, Exod. iii. 1, and Hobab, see SMITH'S *Bib. Dict.* articles, HOBAB, JETHRO, RAGUEL. Even if the grandfather stood as a patriarch over the father, still it is not to be supposed that also the daughters of the father would be simply called the daughters of the grandfather and given in marriage. This consideration justifies the assumption of JOSEPHUS, *Ant.* 2, 12, 1, that Raguel and Jethro were two names for *one* person. The honorable name Raguel, "Friend of God," would then be chosen in the first passage, Exod. ii. 18, as accounting for the pious and obliging behaviour of the priest toward Moses. And when here a Hobab is named as father-in-law (חֹתֵן) of Moses, it has a twofold explanation; either the same word may mean both father-in-law and brother-in-law; or, after the death of the actual father-in-law, the eldest brother of a wife stepped into the place of the father-in-law. When we consider how easily at that time marriage could be dissolved, and that the repudiated wife had even still a legitimate domicil in her paternal house, it were very natural that, on the death of her father, her eldest brother could assume the legal character of a father-in-law (חתן). If accordingly we assume that Jethro, who, before the giving of the law came to Moses in the wilderness (Exod. xviii. 1), had in the meantime died, then the difficulty may be solved by assuming that Hobab had succeeded to the dignity of the name. Hobab's (חֹבָב, "love, a lover") being called the son of Raguel, any way makes no particular difficulty.

According to our text, it may be supposed that Hobab came to Moses with Jethro, and remained with him, after the latter had returned to his priestly office in Midian (xviii. 27). Both stood in the balance between sympathy for their tribe and the attraction of the Mosaic faith (Exod. xviii. 10-12). The father remained, like John the Baptist, with his people, the son most probably with Moses. Now that the march to the northward must begin, Hobab, who hitherto had been able to preserve a connection with his people in the neighborhood of Sinai, must now part from them. Hence the request of Moses that he should march along with them and partake of the glorious destiny that Jehovah had promised to His people. Hobab hesitates, because he wishes to remain with his people. Moses begs pressingly and humbly: **Leave us not, for thou knowest where we must encamp in the wilderness, and thou shalt be our eye.**—Out of this KNOBEL makes another contradiction: "According to the Elohist, ix. 17, such a guide was not necessary, since the cloud going in advance of them indicated the camping-grounds." KEIL has scarcely deprived this negative literalism of its force by remarking, that although the pillar of cloud guided the march of Israel, yet Hobab might still have afforded important services to the Israelites. Here the negative and positive literalism stand face to face. "What Hobab did further is not mentioned, but 'as no further hesitancy is reported, but the departure of Israel is announced immediately after, Hobab must therefore have complied' (KNOBEL). This is reduced to a certainty by the fact, that in the commencement of the times of the Judges the sons of the brother-in-law of Moses went out with the children of Judah into the wilderness south of Arad (Judg. i. 16); they therefore had come

with the Israelites to Canaan, and still dwelt in that region in the time of Saul (1 Sam. xv. 6; xxvii. 10; xxx. 29" (KEIL). Further discussion see in KNOBEL, p. 43.

2. The first **three days' journeys.**—The whole route from Sinai to Kadesh in the quickest and most direct course is estimated to be eleven days' journeys (KEIL, p. 231): it is therefore not without significance that the first three days' journeys are made prominent; immediately after that the first great disturbance of the march appears to have occurred. There may be, besides, the symbolical meaning conveyed, that in the typical kingdom of God, under the law, it fares well only three days, while the real kingdom of God has to pass only three troubled days at once (Hos. vi. 2).

KNOBEL would make the tent here mean that the Ark of the covenant went three days ahead; in which case, however, the Israelites would have lost sight of it altogether. "The Elohist has it different," he proceeds, "according to whom the Ark of the covenant did not go in advance, but in the midst of the tribes." Thus would another contradiction be discovered! First of all a distinction must be made between the Ark of the covenant and the holy things collectively, and then between these and the component parts of the Tabernacle. This distinction KEIL rightly recognizes, with the explanation: From this time on the cloud, which embodied (?) the presence of Jehovah, was associated with the Ark of the covenant as with the visible throne of His gracious presence ordained by Jehovah Himself. With which should now be combined, that the guiding cloud in the literal sense covered at the same time the whole army. But let us perceive what the text further says.

Ver. 35. When the Ark arose, Moses spake: **Rise up, Jehovah,** *etc.* [comp. Ps. lxviii.].—And when it settled down he said: **Turn thee about Jehovah, to the crowd of the thousands of Israel.**—We repeat, it is not according to the analogy of Scripture to suppose that Moses learned and uttered the divine word as the interpreter of the cloud. Rather is the word of God here also intended to make us notice the symbolical significance of the cloud. ["Moses (ver. 35) calls them not the enemies of *the people*, but of *God*, in order that the Israelites might be assured that they fought under His auspices; for thus might both a more certain victory be expected, since the righteous God, who avenges iniquity, was defending His own cause; and also it was no slight matter of consolation and rejoicing when the people heard that whosoever should arise to harass them unjustly were also the enemies of God, since He will protect His people as the apple of His eye. Therefore has the Prophet (Ps. lxviii. 1) borrowed this passage in order to arm the Church with confidence and to maintain it in cheerfulness under the violent assaults of its enemies." Again, ver. 36. "Moses to correct their impatience (at the delays of the journey) reminds the people that their halts were advantageous to them, so that God, dwelling at home like the father of a family, might manifest His care of them; for the allusion is to men who take advantage of a time of repose and release from other business, to occupy themselves more unrestrainedly in paying attention to their own family." CALVIN.—TR.]

HOMILETICAL HINTS.

Chap. x. 29–36. Hobab, or human knowledge and science as guides of the way. The significance of Jethro, Hobab, Hiram and others for the history of the kingdom of God. The first three happy days' journey in the covenant of the law. Their resemblance to the fourth, fifth and sixth centuries. The warlike watchword of Moses at the start; the festal watchword at the last. War and peace have their times even for the kingdom of God.

[Chap. x. 29. "Those that are bound for the heavenly Canaan should invite and encourage all their friends to go along with them, for we shall have never the less of the treasures of the covenant and the joys of heaven for others coming in to share with us. And what argument can be more powerful with us to take God's people than this, that God *hath spoken good concerning them?* It is good having fellowship with those that have fellowship with God (1 John i. 3) and going with those with whom God is, Zech. viii. 23." M. HENRY.

Chap. x. 30. "The things of this world which are seen draw strongly from the pursuit of the things of the other world, which are not seen. The magnetic virtue of this earth prevails with most people above the attractions of heaven itself." *Ibid.*

Chap. x. 31, 32. "The great importunity Moses used with Hobab to alter his resolution. He urges (1) That he might be serviceable to them, not to show where they must encamp, nor the way they must march (the cloud was to direct that), but to show the conveniences and inconveniences of the place they must march through and encamp in, that they might make the best use of the conveniences and the best fence against the inconveniences. Note, it will very well consist with our trust in God's providence to make use of the help of our friends in those things wherein they are capable of being serviceable to us. Even they that were led by a miracle must not slight the ordinary means of direction." *Ibid.* Moses does not flatter Hobab with the notion that he can confer a favor on God; a mistaken way of urging sinners that is not uncommon. (2) "That they would be kind to him. Note (*a*) We can give only what we receive. This is all we dare promise, to do good, as God shall enable us. (*b*) Those that share with God's Israel in their labors and hardships shall share with them in their comforts and honors. *If we suffer with them, we shall also reign with them,* 2 Tim. ii. 12; Luke xxii. 28, 29." *Ibid.*—TR.]

SECOND SECTION.

The three great uprisings against Moses, and Jehovah's judgments and compassions. A. The burning of the camp: Taberah. B. The longing for Egypt (the elders, the quails) and the graves of lust. C. Miriam and Aaron at Hazeroth.

CHAPS. XI.—XII. 16.

How soon it appears that the typical host of God, or the legal military organization of Jehovah is far from being a real army of God, consisting of spiritual men. In a similar way, too, the divine champions of the middle ages showed themselves, and proximately we, too, the protestant contending armies from the Hussites down, remind one of the same. Only the first three days remain externally undisturbed, but inwardly the army had already gathered tinder. But the three uprisings that now appear constitute an undoubted climax: *a.* Irruptive meeting and burning of the camp. *b.* Home-sickness of the accompanying mixed multitude, spreading like contagion through the entire host, and graves of lust. *c.* Fanatical exaltation even of pious enthusiasm and of the priesthood, of Miriam and of Aaron against the prophetic integrity of Moses and the non-suiting of the Aaronitic priesthood along with the leprosy of Miriam. Thereupon, of course, should follow the last and almost universal insurrection of the people in consequence of the report of the spies that had been sent to Canaan, expressed in the double form of despondency and obstinacy, and which provoked the divine judgment: this generation shall perish in the desert. Yet the history of this insurrection is so comprehensive that we must treat of it in a section by itself.

A.—TABERAH (PLACE OF BURNING). THE MUTINY AND THE BURNING OF THE CAMP. CHAPTER XI. 1–3.

1 [a]AND *when* the people [1]complained,[2] it displeased the LORD: and the LORD heard
it; and his anger was kindled; and the fire of the LORD burnt among them, and
2 [b]consumed *them that were* in the uttermost parts of the camp. And the people cried
unto Moses; and [c]when Moses prayed unto the LORD, the fire was [3]quenched.
3 And he called the name of the place [4]Taberah: because the fire of the LORD burnt
among them.

[1] Or, *were, as it were, complainers.*
[2] Heb. *it was evil in the ears of.*
[3] Heb. *sunk.*
[4] That is, *A burning.*

[a] *And the people were as those that complain of evil in the ears of Jehovah.*
[b] *devoured in the region* (DE WETTE and ZUNZ: *at the extremity) of the camp.*
[c] omit *when.*

EXEGETICAL AND CRITICAL.

Vers. 1–3. The revelation of destruction begins small, *viz.*, with ambiguous utterances of a murmuring disposition, as at something evil; a disposition that reaches the ears of God, not as prayer, but as unsanctified utterances. The punishment is as obscurely expressed as is the charge of fault. Although the narrator knows that a fire of Jehovah has gone forth from His wrath, the terrified people know nothing of it when a conflagration appears at the extremity of the camp, burning ensues in the extremest tents. Then the people also cry to Moses, while he in deliberate fashion makes his effective intercession. The mysterious connection between the fire of displeasure, of distraction, of anger and outward misfortune of every sort, especially ruinous conflagration, is an ancient and ever new history. Taberah was no encampment but the burnt place at the first encampment, the graves of lust (see xxiii. 16, 17). So KEIL against KNOBEL.

HOMILETICAL HINTS.

Religious and moral causes of many conflagrations: discontent, excitement, want of spiritual wakefulness and moral vigilance. The modern Taberah, or the crowd of conflagrations of the present time. [Moses was one of those worthies who *by faith quenched the violence of fire* (Heb. xi. 34) M. HENRY.—TR.].

B.—THE HOMESICKNESS FOR EGYPT AND THE GRAVES OF LUST (THE ELDERS AND THE QUAILS). CHAPTER XI. 4–35.

4 And the [a]mixed multitude that *was* among them [1]fell a lusting: and the children
5 of Israel also [2]wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons,
6 and the leeks, and the onions, and the garlic: But now our soul *is* dried away:
7 *there is* nothing at all, [b]besides this manna, *before* our eyes. And the manna *was*
8 as coriander seed, and the [3c]colour thereof as the [c]colour of bdellium. *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and [d]baked *it* in [e]pans, and made cakes of it: and the taste of it was as the taste
9 of [f]fresh oil. And when the dew fell upon the camp in the night, the manna fell upon it.

10 Then Moses heard the people weep [g]throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; [h]Moses also was
11 displeased. And Moses said unto the LORD, Wherefore hast thou [i]afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the
12 burden of all this people upon me? Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a [k]nursing father beareth the sucking child, unto the land which thou swarest unto
13 their fathers? Whence should I have flesh to give unto all this people? for they
14 weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all
15 this people alone, because *it is* too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

16 And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the [l]tabernacle of the congregation, that they may stand there
17 with thee. And I will come down and talk with thee there: and I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the bur-
18 den of the people with thee, that thou bear *it* not thyself alone. And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall
19 eat. Ye shall not eat one day, nor two days, nor five days, neither ten days nor
20 twenty days; *But* even a [4]whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among
21 you, and have wept before him, saying, Why came we forth out of Egypt? And Moses said, The people, among whom I *am*, *are* six hundred thousand footmen;
22 and thou hast said, I will give them flesh, that they may eat a [4]whole month. Shall [m]the flocks and [m]the herds be slain for them, to suffice them; or shall all the fish
23 of the sea be gathered together for them, to suffice them? And the LORD said unto Moses, Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

24 And Moses went out, and told the people the words of the LORD, and gathered [n]the seventy men of the elders of the people, and set them round about the [o]taber-
25 nacle. And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy [p]elders: and it came to pass,
26 that, when the spirit rested upon them, they prophesied, [q]and did not cease. But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the [l]tabernacle: and they prophesied in

27 the camp. And there ran a young man, and told Moses, and said, Eldad and
28 Medad do prophesy in the camp. And Joshua the son of Nun, the servant of
29 Moses, [r]*one* of his young men, answered and said, My lord Moses, forbid them. And
Moses said unto him, [s]Enviest thou for my sake? would God that all the LORD'S
30 people were prophets, *and* that the LORD would put his Spirit upon them. And
Moses gat him into the camp, he and the elders of Israel.

31 And there went forth a wind from the LORD, and brought quails from the sea,
and let *them* fall by the camp, [5]as it were a day's journey on this side, and [5]as it
were a day's journey on the other side, round about the camp, and as it were two
32 cubits *high* upon the face of the earth. And the people stood up all that day, and
all *that* night, and all the next day, and they gathered the quails: he that gathered
least gathered ten homers: and they [t]spread *them* all abroad for themselves round
33 about the camp. And while the flesh *was* yet between their teeth, ere it was chewed,
the wrath of the LORD was kindled against the people, and the LORD smote the
34 people with a very great [u]plague. And he called the name of that place [6]Kibroth-
35 hattaavah: because there they buried the people that lusted. *And* the people
journeyed from Kibroth-hattaavah unto Hazeroth; and [7]abode at Hazeroth.

[1] Heb. *lusted a lust.* [2] Heb. *returned and wept.* [3] Heb. *eye of it as the eye of.*
[4] Heb. *month of days.* [5] Heb. *as it were the way of a day.* [6] That is, *The graves of lust.*
[7] Heb. *they were in, etc.*

[a] *rabble.* [b] *only on the manna our eyes (are turned,* ZUNZ). [c] *appearance.*
[d] *boiled.* [e] *the pot.* [f] *oil cakes.*
[g] *by.* [h] *and in the eyes of Moses it was evil.* [i] *done evil to.*
[k] *man-nurse.* [l] *Tent of Meeting.*
[m] *small and great cattle* (DE WETTE, and commonly: *sheep and cattle*). [n] omit *the.*
[o] *Tent.* [p] *men, the elders.*
[q] *but not longer* (DE WETTE: *since then not again*; BUNSEN, LUTHER, as the A. V., see *Text. and Gram.*).
[r] *from his youth up [from his elate*; see *Text. and Gram.*—TR.]. [s] *Art thou jealous.*
[t] *spread themselves out round about the camp.* [u] DE WETTE: *overthrow.*

TEXTUAL AND GRAMMATICAL.

[Ver. 15. הָרֹג infin. absol. repeated after the same verb, expresses here impetuous procedure, killing at once. EWALD, § 280 *b*.

Ver. 25. וְלֹא יָסָפוּ is correctly rendered by the LXX., καὶ οὐκ ἔτι προσέθεντο; the A. V. has the support of the *Vulgate*.

Ver. 27. הַנַּעַר, the article denotes that the noun is taken in a generic or universal sense; comp. הַפְּלִישְׁתִּי Gen. xiv. 13; הַחֲמֹר Exod. iv. 2, EWALD, § 277, *a*: GREEN, § 245, 5. So the Greek and we say "*the* hireling seeth *the* wolf coming," Jno. x. 12.

Ver. 28. מִבְּחוּרָיו: LANGE, KEIL, FUERST, *Lex. sub. voc.* take בְּחוּרִים as equivalent to בְּחוּרוֹת (Eccl. xi. 9; xii. 1) the plural for the abstract "youth," from a root בָּחַר "to mature." This is favored by the CHALD., PARAP. and many interpreters. The LXX. renders it ὁ ἐκλεκτός, VULG. *electus e pluribus*, thus taking it as Kal. pass. part. from בָּחַר "to choose" (so DRUSIUS). This agrees with the first mention of Joshua, Exod. xvii. 9, where, first chosen of Moses himself at Rephidim, he is deputed to choose combatants to fight the Amalekites. The word may even refer to the seventy now gathered, and affirm that Joshua was one of those chosen. "He was nearly forty years old when he saw the ten plagues," SMITH'S *Bib. Dict.* art. JOSHUA. He might at this period be called a young man (so the A. V.). But adopted as Moses' servant not earlier than in his fortieth year, he could not be said to have served him "from his youth" (MAURER, LANGE, KEIL). It would anyway be unsuitable to so describe a service of such recent commencement. The rendering "from his chosen ones" or elite seems preferable. Comp. בָּחוּר, Ps. lxxxix. 20.

Ver. 32. According to the K'thibh הַשְׁלָו; according to the K'ri הַשְׁלָיו —TR.]

EXEGETICAL AND CRITICAL.

1. *The occasion of the second, greater visitation.* The sullen temper of the congregation was not subdued by the first visitation, but assumes now a particularly dangerous, elegiac character. Not only will the people not go forward, but they will return home to the flesh pots. The God-forgetting yearning after pleasure, after the fancied, idealized pleasure of the world, that has become a sympathetic power of seduction, has, by the spirit of faith, been justly taken as an allegorical type of all kindred outbreaks of base despondency in the church of God. "Looking back and longing for the flesh-pots of Egypt" is the expressive name for this. In thinking of their present troubles and privations, they entirely lost sight of the great deliverance from Egyptian bondage and of all Jehovah's miraculous guidance to the present time. On the other hand, the idea of the enjoyments of Egypt, in which the people had had but a very meagre share, swells in their imagination into an illusive picture of lavish de-

lights in the lap of abundance. ["The mixed multitude," with whom the discontent began, may have had a large share in the abundance of Egypt; and even the Israelites themselves doubtless had abundance of the things enumerated in the text.—TR.].

2. *The outburst of wicked longing.* The children of Israel wept again; comp. Exod. xvi. 3, which tells of an occasion when they wept before, at least inwardly. Now, however, the weeping becomes almost a litany. First, as regards the object of their longing: meat, fish, cucumbers, melons, leeks, onions, garlic [see the corresponding articles in SMITH'S *Bib. Dict.*, and KNOBEL and KEIL *in loc.* The Author passes them with a similar reference.—TR.]. Second, the subjective disposition: feeling of debility—nothing but manna is here; why unsatisfying? On the manna see on Exod. xvi. 14 [and SMITH'S *Bib. Dict.*]—All the branches of the tribes catch the contagion,—they weep before the doors of their tents.

3. *The guilt of the people before Jehovah and the distress of Moses.* The question, how did Jehovah's wrath express itself? presents no difficulty to the exegetes that write: "The whole bearing of Moses shows, that two things excited his displeasure at once, not only the people's inconsiderate insurrection against Jehovah, but also Jehovah's *inconsiderate* (!) anger at the people (KURTZ, KEIL). As if Moses as a prophet had not felt the whole wrath of Jehovah in his inmost soul, and that with the feeling that all was up, or that it seemed to be all up with this people and his whole mission to them.

And, in fact, this was one of the greatest defeats of the people of God, a moment far more disconsolate than the history of the golden calf, or the destruction of Jerusalem; a moment that, in reference to the despair of the people of God, repeated itself as a type in the crucifixion of Christ, and in reference to the feeling of Moses, repeated itself in the feeling of Jesus in the Garden of Gethsemane. Was Moses to go to Canaan, conquer the promised land, found the kingdom of God, with the people in this state of mind? If the character of heathenism reveals itself in a longing of the fleshly mind for the lost golden age, for the old saturnalia, so here there burst forth an intensified heathenism in Israel itself; an *elegiac retrorsum*, by which at a later period Israel lost the New Testament, by which the more recent Romanticism made of its longing for the Middle Ages an elegiac poesy, and which just in the most modern tendencies of the present time takes the form of an absolute *retrorsum*.

But if Moses does not here simply rush in with intercession, as he did at Sinai when the Golden Calf was set up, the explanation is, that the present trial is much greater, and becomes a temptation to himself by reason of his sympathy for the gloominess and lamentation of the sorrowing people. It would really seem to him now as if it were impossible, with this pitiful people, to found a kingdom of God. Corresponding to this is his complaint to Jehovah, ver. 11. Shall he bear the burden of this whole people, *i. e.*, the burden of a people that weighs so heavily? That seems to him in conflict with the compassion of God. The people behave like a screaming, self-willed infant in swaddling-clothes. No prophet can, in this way, bear a whole nation into the inheritance of a great promise of world-wide importance. On this KNOBEL makes the characteristic remark: "the author has a fancy for making him use such vehement language to God," (p. 51). Jehovah understands his Moses better. He must really be helped. The thing of first importance is to raise up again the courage of the people! Moses would rather die than see the people go to ruin in this condition. His mood reminds one of Hagar in the desert; she cannot see her languishing child die. They weep to me, he complains; his heart is ready to break.

4. *The first relief.* The prospect of miraculous help that Moses now enjoys is increased sevenfold. The order for Moses to summon before the Tent **seventy men of the elders of Israel**, that are at the same time **officers**, is joined with the announcement to the people: to-morrow, and from to-morrow onwards for a whole month shall ye eat flesh—eat to loathing.

It is evident that the present has nothing to do with the seventy associate judges whom Moses instituted at Sinai (Exod. xvii.), as KEIL has clearly proved in opposition to KNOBEL. Still less has it any connection with laying the foundation of the Sanhedrim of later times. See the particulars in KEIL *in loc.* But it is also evident that the present has nothing to do with prophesying men in general; least of all would speaking with tongues have been of any service to the people in their then situation. The appointment of the men relates to the promise given to the people: to-morrow ye shall eat flesh. **Jehovah will put on the seventy men of the spirit which is upon Moses.** A distribution of the spirit into seventy parts is out of the question. KEIL justly rejects this representation, as also a similar one of CALVIN'S (it was a "sign of indignation" against Moses), and appeals to THEODORET'S explanation: from one flame a thousand may be kindled without diminishing the former. Just as little, according to the context, has the present anything to do with a general and abiding appointment, as has already been remarked. But to the promise of enjoying flesh for an entire month is joined already a slight threat: **until it come out at your nose** is explained by the addition: **and it be loathsome to you.** KEIL takes this literally: their vomiting shall not only drive the flesh out of their mouth, but also out of their nose. Moses still doubts: six hundred thousand men shall have enough meat for an entire month? That would require them to slaughter all their herds. The addition: **or shall all the fish of the sea be gathered together for them,** is not without significance as to their place of encampment. But Jehovah demands of Moses unconditional faith in His omnipotence, and therewith in His promise. Moses believes and obeys.

The seventy men **stood round about the Tent** in a semi-circle (thus KEIL interprets סְבִיבֹת, ver. 24), and the sign with which Jehovah effected the spiritual anointing consists in this, that He comes down on him with the cloud, that at other times rose directly up.

That the cloud was not moved by the wind is a negation of importance only to that supra-naturalism that supposes it must deny secondary causes. There *was* even a strong south wind used, not only to bring on the abundance of quails, but also to cast them on the camp. Moses understood the *harmonia præstabilita* between the kingdom of nature and the kingdom of grace under divine illumination. It was a solitary factor in the history of the world, as was the passage through the Red Sea. The army of God must go on and on, and it has gone onward from that day to the present. The inspired hope blazed up anew in Moses, and in the whole troop of his assistants. The latter prophesied in this solitary situation, and not again afterwards. What they prophesied is for our informant something too plain to need statement. The fire of hope even flew from the Tabernacle and the main gathering away over the camp. Two of the men that had been summoned had remained in the camp, Eldad ("God is friend") and Medad (friendship); but even there they began to prophesy. On hearing this Joshua showed great zeal; they seemed not to be ordained by his honored master; Moses should forbid them. The great answer of Moses: **wilt thou be a zealot for me?** has been disregarded by all hierarchs from that time to the present. It is clear to the sincere prophet that at this moment Joshua is not zealous for God. It has been usual at this place to call to mind the sons of Thunder (Mar. ix. 38); many a confessionalist may as properly be called to mind. **Would that all the Lord's people were prophets, that the Lord would put His Spirit upon them!** Moses now returns into the camp with the elders, also the people are to sanctify themselves against the following morning.

5. *The quails and the graves of lust.* Comp. Exod. xvi. "Here, too, is meant a spring migration from south to north that happens in the second month, or about May (x. 11). The wind was from the south-east (Ps. lxxviii. 26), and blew from the Elanitic gulf. Quails depend much on the wind in their flight; especially in harvest, when they are very fat, on the north wind," *etc.* (Knobel). Thus the wind that Jehovah sent spread the quails over the camp **a day's journey hither and a day's journey thither**, that must mean: in every direction, or in length and breadth, but not: "so that on both sides they fell to the ground a day's journey in breadth" (Keil), thus right and left by the camp. Moreover the representation **about two cubits above the face of the earth**, is not to be taken as meaning that they "lay two cubits deep piled on one another." A flight of quails never so fatigued might spread itself over the ground; still it would not fall as if dead, one on another, two cubits deep. Literally then it would need to mean: two days' journey in length and breadth they lay two cubits on top of each other. That would have been provision for many years; but then, too, it would have crushed in the tents of the Israelites. Therefore Keil adds: naturally not everywhere in the space indicated, but primarily near the camp, and in spots about two cubits high. But a literal construction does not permit this restriction. Here even the Vulgate, along with many Rabbins, stands up for a vivid and natural construction: *volabant in aere duabus cubitis altitudine super terram*, against the construction of Keil, who follows Michaelis. Bochart represents an explanation still more supra-naturalistic: the quails lay perhaps in rows two cubits deep, so that the Israelites in gathering them may have gone between. But it is certainly allowable to understand the verb נָטַשׁ as meaning, not a literal throwing, but flinging, in the way that a strong wind would do. Had they been spread out a day's journey on either side of the camp, then the gathering could not have been done in two days and the intervening night. **He that gathered least gathered ten homers**; according to the reckoning of Thenius nearly two bushels [Dresden measure. See Smith's *Bible Dictionary*, art. *Weights and Measures*. See *ibid.*, art. *Quails*: "There is every reason for believing that the 'homers' here spoken of denote simply 'a heap:' this is the explanation given by Onkelos and the Arabic versions of Saadias and Erpenius, in Num. x. 31." Considering the uncertainty about Hebrew measures of this early date, we cannot look to the homer as a definite factor in judging of this account. The phenomenon seems to have been a two days' flight of quail. The *unique* Hebrew phrase literally translated is: **as the way of a day thus, and as the way of a day thus.** The comparison implied in כֹּה, "thus, or so," may be to the description of the flight of quail in the preceding clause. The phrase seems better suited to describe the passage of the quail than anything else. דֶּרֶךְ, "a way," as a rule, takes its definition from the subject with which it is joined. Comp. Job xxxviii. 19, 24, 25; "the way of light," "the way of lightning." In the present case, then, it would not denote a space or area at all, but a course or flight. The only measure of the phenomenon, then, is that enough was gathered for a month's use for this mighty multitude. Unless "a way" be restricted to the quails for its definition, we have no definition. For it cannot be decided whether the "day's journey" means that of a multitude, or of a man, or of a man on a camel (see Bush *in loc.*). It agrees with this view when it is stated that **the people stood up all that day and all the night and all the next day, and they gathered the quails.** The passage lasted two days and the intervening night, and so long the "killing" lasted. Israelites would not gather what had died of itself (Lev. xxii. 8).—Tr.] When it is said that the provisions were heaped about the camp, it does not mean that the quails fell only about the camp. The camp itself formed a narrow circuit, the periphery of the quail-fall a wider: but the quail-fall covered both.

The narrative hastens on to the judgment. **The flesh was yet between their teeth**: that can mean: hardly had they begun to eat the flesh; but it may also mean, it had not yet ceased. Only the latter can be intended, for otherwise the whole feeding would have been illusory. The explanation: "they had not yet

chewed it," mars the vivid expression. KEIL and KNOBEL differ widely in regard to the mortal punishment. "This overthrow (מַכָּה) must not be regarded as the effect of an immoderate use of the quails, and because quails feed on things that are noxious to men, so that the use of their meat brings on convulsions and dizziness (see the proofs in BOCHART, *Hieroz.* II., *p.* 657 *sqq.*), as KNOBEL supposes, but an extraordinary judicial punishment brought on the people by God for their lusting" (KEIL). The text takes the medium between these two, even by the expression **graves of lust**, and with the remark: **there they buried the people that lusted.** Indeed, the connection between sin and punishment, strong appetite and intemperance (especially, we may suppose, among the rabble, with whom the commotion originated), appears here too plain for one to suppose that it will glorify the miracle to rupture this connection with violence.

[The nausea resulting from a month's consecutive use of quails had nothing to do with the mortality attending the present use. KEIL, with whom many agree, is right in referring the latter to a direct judgment of God. The text says nothing of greedy or immoderate use of the meat. It was the *moral* quality of the lusting that was punished. The nausea, moreover, would be no proof of immoderate use of the food, except in the sense that every-day use of such meat is immoderate. It is a familiar fact among bird-hunters (or often alleged to be such) that no one can eat a pheasant daily for a month. Revolting makes it impossible. We may suppose the same would be true of quails in the east, especially considering also the *cuisine* of the desert.—TR.]

6. *Supplementary remarks.* The slighting of the manna occasions a repeated description of it (vers. 4–8; comp. Exod. xvi.; Num. xxi. 5). In regard to the relation of these seventy men *out* of the elders to the elders that Moses appointed, Exod. xix., the following distinctions appear manifest: (1) judges and prophets; (2) standing officers, and those that were called to render an extraordinary assistance. The number seventy goes all through the Holy Scripture as symbolical of the total of the nation. According to the expression of Moses, ver. 22, about the fish of the sea, we must suppose that the locality "graves of lust" was not far from the Elanitic gulf. The remark of Keil: what could be the use of such a detour? overlooks the difficulties that a great expedition had to encounter in the desert, seeing it was conditioned on pasturage and springs. The situation of the graves of lust is unknown, and there are only indefinite conjectures in regard to **Hazeroth**.

[E. H. PALMER (*Desert of the Exodus*) thinks he has identified Kibroth-hattaavah. He thus describes his discovery (p. 212 sq.): "A little further on, and upon the water-shed of *Wady el Hebeibeh*, we came to some remains which, although they had hitherto escaped even a passing notice from previous travellers, proved to be among the most interesting in the country. The piece of elevated ground which forms this watershed is called by the Arabs *Erweis el Ebeirig*, and is covered with small inclosures of stones. These are evidently the remains of a large encampment; but they differ essentially in their arrangement from any others which I have seen in Sinai or elsewhere in Arabia; and on the summit of a small hill on the right is an erection of rough stones surmounted by a conspicuous white block of pyramidal shape. These remains extend for miles around, and, on examining them more carefully during a second visit to the Peninsula with Mr. Drake, we found our first impressions fully confirmed, and collected abundant proofs that it was in reality a deserted camp. The small stones which formerly served, as they do in the present day, for hearths, in many places still showed signs of the action of fire, and on digging beneath the surface, we found pieces of charcoal in great abundance. Here and there were larger inclosures marking the encampment of some person more important than the rest, and just outside the camp were a number of stone heaps, which, from their shape and position, could be nothing else but graves. The site is a most commanding one, and admirably suited for the assembling of a large concourse of people.

"Arab tradition declares these curious remains to be 'the relics of a large Pilgrim or *Hajj* caravan, who in remote ages pitched their tents at this spot on their way to *'Ain Hudherah*, and who were soon afterwards lost in the desert of the *Tih*, and never heard of again.'

"For various reasons, I am inclined to believe that this legend is authentic, that it refers to the Israelites, and that we have in the scattered stones of *Erweis el Ebeirig* real traces of the Exodus.

"Firstly: they are said *tahu*, to have 'lost their way,' the Arabic verb from which the name *Tih*, or 'Wilderness of the Wanderings' is derived. Secondly: they are described as a *Hajj* caravan. At the first glance this would seem an anachronism, as the word is employed exclusively by the Muslims, and applied to their own annual pilgrimage to Mecca. But this very term owes its origin to the Hebrew *Hagg*, which signifies 'a festival,' and is the identical word used in Exod. x. 9 to express the ceremony which the children of Israel alleged as their reason for wishing to leave Egypt—namely: 'to hold *a feast* unto the LORD in the wilderness.' It could not apply to the modern Mohammedan *Hajj* caravan, for that has never passed this way, and would not under any circumstances find it necessary to go to *'Ain Hudherah;* but the children of Israel did journey to Hazeroth, and the tradition is therefore valuable in determining the latter site, as well as their subsequent route on leaving the Peninsula. The length of time which has elapsed since the events of the Exodus furnishes no argument against the probability of this conclusion, for there are other monuments in the country in even better preservation, and of a date indisputably far anterior. It is a curious fact that, if you ask twenty different Arabs to relate to you one of their national legends, they will do so in precisely the same words, thus showing with what wonderful precision oral tradition is handed

down from generation to generation among them.

"These considerations, the distance (exactly a day's journey) from 'Ain Hudherah, and these mysterious graves outside the camp, to my mind prove conclusively the identity of the spot with the scene of that awful plague by which the Lord punished the greed and discontent of His people (Num. xi. 33-35.)"

The same author identifies Hazeroth with *'Ain Hudherah* as ROBINSON and others before him. But previous travellers have looked at it only from a distance. PALMER explored the very spot and thus describes it: "Through a steep rugged gorge, with almost perpendicular sides, we looked down upon a wady-bed that winds along between fantastic sandstone rocks, now rising in the semblance of mighty walls or terraced palaces, now jutting out in pointed ridges —rocky promontories in a sandy sea. Beyond this lies a perfect forest of mountain peaks and chains, and on their left a broad white wady leads up toward the distant mountains of *Tih*. But the great charm of the landscape lies in the rich and varied coloring; the sandstone, save where some great block has fallen away and displayed the dazzling whiteness of the stone beneath, is weathered to a dull red or violet hue, through which run streaks of brightest yellow and scarlet, mixed with rich dark purple tints. Here and there a hill or dike of greenstone, or a rock of rosy granite, contrasts or blends harmoniously with the rest; and in the midst, beneath a lofty cliff, nestles the dark green palm-grove of Hazeroth," *ibid.* p. 217. See BARTLETT: *From Egypt to Palestine*, Chap. XIII.—TR.]

DOCTRINAL AND ETHICAL.

1. On xi. 4. The beginning of the pathological ill-humor proceeds from a common, dubious crowd that joined in the exodus from Egypt, probably people attached by marriage, bastards, servants, fortune-seekers of every sort. Any way, the theocratic-classical conception of the rabble, the mongrel mass, the scrapings (הָאֲסַפְסֻף) presents itself here as quite justified. The more recent morality justly forbids our calling the humbler people a rabble; but on the other hand the eternal morality of the word of God is also justified that forbids our calling the rabble the nation.

["Hence we are taught, that the wicked and sinful should be avoided, lest they should corrupt us by their bad example; since the contagion of vice easily spreads. At the same time we are warned, that it does not at all avail to excuse us, that others are the instigators of our sin; since it by no means profited the Israelites, that they fell through the influence of others, inasmuch as it was their own lust which carried them away." CALVIN *in loc.* See his entire comment on chap. xi., which is admirable for its practical applications.—TR.]

HOMILETICAL HINTS.

The longing for the flesh-pots of Egypt. The illusions regarding a bondage from which they had hardly more than escaped. *Nunquam retrorsum.*

The complaint of Moses. The fearful burden rolled on the hearts of those that are faithful by the frivolity and worldly-mindedness of the mass of the nation. The awakening of men of enthusiastic hope in Jehovah's miraculous help.

Two kinds of despair: despair of human help, from which issues new hope in God's miraculous help; and despair of God's help, which also deprives human help of its power. The quails, or the way of all animals under the providence of God.

Eldad and Medad, or those inspired of God beside those ordained, and the contrast between Joshua's judgment and that of Moses (comp. Luke ix. 49, 50).

The punishment in granting earthly good that is impatiently sought after; or the graves of lust. [See M. HENRY on xi. 4-36.—TR.]

C.—MIRIAM AND AARON AGAINST MOSES. MIRIAM'S LEPROSY.

CHAP. XII. 1–16.

1 AND Miriam and Aaron spake against Moses because of the [1]Ethiopian woman
2 whom he had [2]married: for he had [2]married an [1]Ethiopian woman. And they
said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by
3 us? And the LORD heard *it*. (Now the man Moses *was* very meek, above all
4 the men which *were* upon the face of the earth.) And the LORD spake suddenly
unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the [a]taber-
5 nacle of the congregation. And they three came out. And the LORD came down
in the pillar of the cloud, and stood *in* the door of the [b]tabernacle, and called Aaron
6 and Miriam: and they both came forth. And he said, Hear now my words: If
there be a [c]prophet among you, *I* the LORD will make myself known unto him in a

7 vision, *and* will speak unto him in a dream. My servant Moses *is* not so, who *is*
8 faithful in all mine house. With him [d]will I speak mouth to mouth, [e]even apparently, and not in dark speeches; and the similitude of the LORD [f]shall he behold: wherefore then were ye not afraid to speak against my servant [g]Moses?
9, 10 And the anger of the LORD was kindled against them: and he departed. And the cloud [h]departed from off the tabernacle; and, behold, Miriam *became* leprous, *white* as snow: and Aaron [i]looked upon Miriam, and, behold, *she was* leprous.
11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon
12 us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's
13 womb. And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.
14 And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be [k]shut out from the camp seven days,
15 and after that let her be received in *again*. And Miriam was [k]shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.
16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

[1] Or, *Cushite.* [2] Heb., *taken.*

[a] *Tent of Meeting.* [b] *Tent.* [c] *prophet of Jehovah, among you, I make myself, etc.*
[d] omit *will.* [e] *and as an appearance.* [f] *he beholds.* [g] *against Moses.*
[h] *removed.* [i] *turned.* [k] *shut up without the, etc.* [l] *received.*

[Ver. 6. נְבִיאֵכֶם = נְבִיא לָכֶם, the nominal suffix standing for the dative of the personal pronoun; as Gen xxxix. 21 וַיִּתֵּן חִנּוֹ "he gave his grace," for "he gave him grace;" comp. Lev. xv. 3. NAEGELSBACH, § 78, 1 *c*, rem. Thus also נביא stands in the constr. state with יהוה "a prophet of Jehovah to you." So also KEIL. The LXX. construes יהוה with נבי׳, προφήτης ὑμῶν κυρίῳ; also the VULG.—TR.].

Ver. 13. Ought one, instead of the strange form אֵל נָא, to read with MICHAELIS and others אֵל־נָא? It might even be more expressive of the emotion that Moses felt. ["The connection of the particle נָא with אֵל is certainly unusual; but yet it is analogous to the construction with such exclamations as אוֹי (Jer. iv. 31; xlv. 3), and הִנֵּה (Gen. xii. 11; xvi. 2, *etc.*); since אֵל in the vocative is to be regarded as equivalent to an exclamation; whereas the alteration into אַל does not even give a fitting sense, apart altogether from the fact that the repetition of נָא after the verb, with אל־נא before it; would be altogether unexampled." KEIL.—TR.].

EXEGETICAL AND CRITICAL.

1. From the Graves of Lust the children of Israel marched to Hazeroth, where they abode for a season. Here Moses had to sustain another insurrection. It was in so far the worst of all as it proceeded from his own brother and sister, Miriam and Aaron, who were his assistants, and it assumed the garb of a higher holiness by virtue of which they would supersede him, or at least would assume equal rank. Female, fanatical enthusiasm and ruffled clericalism had combined against his freedom of spirit, the word of God and his vocation. The occasion was a marriage, which in Israelitish pride they regarded as an objectionable, mongrel marriage; but the consequence was this, that they were at least prophets of equal authority, who, if they did even let him be of account in their college, could conveniently outvote him. Thus, indeed, female fanaticism and priestly presumption in combination have often outvoted the representatives of God's word.

Our section is brief, but its contents are rich in relation to the outbreaks of fanaticism, to mixed marriages, the forms of revelation, the true divine interdicts that may authenticate theocratic sanctuaries, and the higher power of spiritual intercession when opposed to the condemnatory spirit of a carnal fanaticism.

2. **And Miriam**, ver. 1. She was the real instigator, as indeed, time out of mind, sisters have inclined to meddle with the marriage affairs of their brothers; hence the form תְּדַבֵּר. Aaron suffered himself to be carried away, as he had before done in the affair of the golden calf. A fancy for images, dependence on female fanaticism, meddling with the marriage rights of men has ever been an infirmity of priests.

3. **Because of his wife the Cushite, whom he had married**, ver. 1. According to the propensity of fanaticism in all ages to exaggerate, to caricature, and to abuse, one might suppose that Zipporah were meant. Such was the view of CALVIN and many others, KNOBEL among them, for whom of course this supposition offers the opportunity of detecting a contradiction. But, apart from the fact that the matter is treated as something quite new, it is against this view that it is added: **for he had married a Cushite.** This latter, therefore, makes necessary the assumption of MICHAELIS, EWALD, KEIL and others, that Zipporah had died some time previously. The history of Joseph proved that marriage with an Egyptian woman was not antitheocratic. The prohibition to marry with the daughters of Canaan had special reasons of religious self-preservation.

The union of Moses with an Ethiopian woman has been ascribed to theological motives. BAUMGARTEN conceives the motive to have been, to represent the fellowship between Israel and the heathen. According to GERLACH it signified the future calling of the Gentiles. There may be more reason in the "Jewish fabling," according to which the Cushite woman was in the train of the army of God even from Egypt, even if the statement that Moses married the Ethiopian princess Tharbis in Meroe, before the Exodus (JOSEPHUS, *Antiq.* 2, 10, 2) may be fabulous. That a feminine spirit out of heathendom might be carried away by the theocratic hope as a disciple of Moses, is proved by the history of Tamar, of Rahab and of Ruth. It is true that the High-Priest was allowed to marry only a Hebrew virgin; but that was a limitation belonging to his symbolic position, and the remark that Moses for this reason gave up all claim to the priesthood has no value. The prophetic class, on the other hand, had the task of illustrating the greatest possible letting down of legal restraint, and it offers a remarkable parallel that the next greatest man of the law, Elijah, lived for a considerable time as the table companion of a heathen widow of Zarephath.

4. **Hath the Lord indeed spoken only by Moses,** ver. 2. They appear to be willing to allow him still co-ordination, whereas their mind is to bring about the subordination of the younger brother. Thus, also, the older brothers of Jesus asserted themselves presumptuously against Him. Aaron wore the breast-plate, Urim and Thummim; Miriam, as a prophetess, had already led the chorus of the women of Israel. There appears to crop out a prelude of the spiritualism of the rebellion of Korah.

5. **Now the man Moses was very meek,** ver. 3. An intimation that he endured in silence and committed his justification to God. If we assume a later redaction of the memorabilia of Moses, then this statement is easily explained as a gloss. Anyway the defence of the view that Moses wrote this himself is no affair affecting faith. See KEIL for the discussions relating to this. [The defence of the integrity of this text may be of great importance even if it be not an "affair affecting faith." There is really no more ground for impugning it than any other simple statement about Moses made by himself; as for instance: "O my Lord, I am not eloquent; but I am slow of speech." Exod. iv. 10; Exod. xi. 3; Num. xii. 7, may also be compared. The common objection to it, that it is self-praise, is urged from the view-point of Christian ethics. Certainly before the day of David, who sang the praises of the meek (עֲנָוִים) and of their meekness, no one would have been charged with praising himself who called himself meek. CALVIN'S sensible comment touches the core of the matter: "The eulogium of his meekness amounts to this: as if Moses would say, he swallowed that injury in silence, inasmuch as he imposed a law of patience on himself because of his meekness." Only it need not be admitted that the text *was* an "eulogium," though it *is* such now. It would not even now-a-days be thought a proof of self-conceit, or more than a modest man might say, if one were to state that he swallowed more affronts than any man of his time. Apart from this unreasonable objection to the words, it is "manifest that the observation referred to occupies a necessary place in the history, being called forth by the occasion, and that the object of its insertion was by no means to magnify Moses." MACDONALD *on The Pentateuch*, I., p. 346.—TR.]

6. Vers. 4, 5. Moses, Aaron and Miriam, whose discourse Jehovah had heard, are suddenly cited to the fore-court of the Tent. This notice affords KNOBEL another opportunity for detecting a contradiction. Women in the Sanctuary! Yes, indeed, in the fore-court; in fact there was at a later period an entire fore-court for women. The three presented themselves there and are summoned. The cloud sinking down parts Aaron and Miriam from Moses, after they had approached before the door of the Tent. What they now hear seems to have the form of an inspiration from Jehovah, who manifested Himself in the dividing cloud.

7. **If there be a prophet among you,** *etc.*, vers. 6–8 *b*. The usual form of revelation is: **Jehovah makes himself known in an appearance, or in a dream.** The dream-vision as a third form is to be understood as included. The form of revelation in which Jehovah makes Himself known to Moses is superior, because Moses is faithful in all His [Jehovah's] house. נֶאֱמָן may be taken to mean "entrusted with;" but the בְּ seems to favor the other rendering. But, of course, the house of Jehovah is not merely the Sanctuary, but all Israel as the house of Jehovah (KEIL).

[**My house,** when said by Jehovah, must mean the same as "the house of Jehovah," when said by Moses. The latter in the Pentateuch never means anything but the Tabernacle. Comp. Exod. xxiii. 19; Deut. xxiii. 18 (19); also Josh. vi. 24; ix. 23. KEIL says: "It is not primarily His dwelling, the holy Tent (BAUMGARTEN), — for in that case the word 'whole' (כָּל־) would be quite superfluous." But כל cannot so extend the meaning of "house of God," any more than "all the apple" can be made to comprehend the apple and the tree on which it grows. It is better to understand by "my house" the Tabernacle, including the economy that it represents. The Apostle's reference to this phrase, Heb. iii. 2–6, quite consists with this, and most of all his words: "whose house we are," which KEIL quotes in favor of the other view. For these words in their context present an antithesis to "His (God's) house." Moses ministered in a house of types; Christ in the real house, of which believers are the ingredients.—TR.]

To him Jehovah **speaks mouth to mouth,** *i. e.* the sound of the words objectively as inspiration and subjectively as law, is thoroughly correct. And it may subserve this that Moses is denied the dangerous gift of eloquence, and that he must speak in lapidary style. Hence, too, his sort of vision is peculiar; free from obscure or enigmatical forms of fantasy or poesy

(תְּמוּנָה), ideal realism. He **beholds the form of Jehovah**, His essential form (Exod. xxxiii. 11; Deut. xxxiv. 10). Still one could not take these words absolutely, without being in conflict with Jno. i. 18, and even Exod. xxxiii. [No more conflict than Jno. v. 37, *οὔτε εἶδος αὐτοῦ ἑωράκατε*.—Tr.] If the prophets saw what was divine only piece-meal and in various forms (Heb. i. 1), so then Moses, too, did not see it synthetically, but analytically. It is therefore saying too much when one affirms: "God spake with Moses without figure and in the complete transparency of spiritual communication."—What distinguishes him in the Old Testament is the totality and the objective precision of his perception of the law, but still on that account conditioned by visions, as *e. g.* the vision of the Burning Bush; and if "all the prophets only continued to build on the foundation that Moses laid," still, on the other hand, each prophet saw a special aspect of the kingdom of God in such a light as Moses had not yet seen it. Keil says: "On this unique position of Moses to God and to the Theocracy, clearly affirmed in our verses, the Rabbins have justly founded the view of the superior degree of the inspiration of the *Thorah*." But we may add: on this misunderstanding of this conditioned uniqueness, the Sadducees, too, founded their doctrine. The New Testament, also, is, according to historical relations, founded on the Old Testament; but, according to inward, essential relations that well up out of the divine depths into the light of day, the Old Testament is rather founded on the New, and in a certain sense John the Baptist is called the greatest prophet of the Old Testament.

8. **Wherefore were ye not afraid?** Ver. 8 *c*. They lived with him so long, and yet knew so little his exalted position. He stood too near to them, and they themselves, with their self-consciousness, stood too much in their own light. Again an old history that becomes ever new.

9. **And the anger of the Lord was kindled against them; and He departed**, ver. 9; **the cloud** removed from off the Tent, ver. 10. It removes; "it mounts aloft." This lifting up and moving off of the cloud might be portrayed without its significance being regarded. It was the first punishment and a chief one. Aaron was inwardly crushed, the fire on his altar went out, the pillar of smoke no longer mounted up as a token of grace, the cultus was for the moment at a stand-still, and it was as if an interdict of Jehovah lay on the cultus of the Sanctuary. Hence Miriam is not the only one punished when suddenly she stood there snow-white from leprosy. She would stand above Moses snow-white in righteousness, while she looked down on him as unclean. She would be a lady over the Church, for she dominated over Aaron, and now, even as a leper, she must be excluded from the Church. Now Aaron implores Moses, as his lord, to intercede. Here only the spiritual high-priesthood of a divine compassion can deliver the helpless high-priest himself. **Lay not the sin upon us**, ver. 11; let us not atone for it. **We have played the fool** (נָאַל, Niph.). So, too, Luther once said, when looking back to the deliverance concerning the double marriage of Philip of Hesse. His sister seems to him as it were already consumed by the leprosy, as a still-born child may already appear almost corrupted at birth. Mournful image under which Miriam now appears here! He almost speaks as if Moses should heal her. Moses understands it as an indirect request to intercede for her. The reply of Jehovah is the granting of the request in the form of a sharp reproof (ver. 14). The figurative expression compares her, who desired to be the prophetic regent of the nation, to a dependent maiden in whose face her father had spit on account of unseemly behaviour. Such an one must conceal herself seven days on account of her shame. The same is dictated to Miriam. "A usage among the Arabs is that, when a son and competitor in a race is beaten, the father spits in his face as a sign of his reproof (von Shubert, *Reise* II., p. 403)." Knobel. She is **shut up seven days** as a leper. Confounded by the sense of guilt, Aaron could not see the sign of hope in the snow-white leprosy. At bottom the confession of Miriam appeared already in that, because the blow proceeded from conscience. In ordering her to a seclusion of seven days, there was implied, however, even already the divine sentence of pronouncing her clean, because the leper pronounced clean could only after seven days be received again (Lev. xiv. 8). The reception back again required the prescribed sacrifice. Therefore so long the people must remain encamped in Hazeroth. After the seven days the departure from Hazeroth took place. Knobel cannot see how the stern features and the mild features in Moses are to be harmonized (p. 30). Of course this is [for him] another contradiction!

HOMILETICAL HINTS.

Miriam and Aaron in their would-be pious zeal against the alleged mixed marriage of Moses. Two-fold character of the so-called mixed marriages (see on Gen. vi. 1–8, *Doct. and Eth.*, § 3; 1 Cor. vii.). The intercession of Moses must mediate again and again.

THIRD SECTION.

The Fall of the Old Generation in the Wilderness of Paran. The Spies. The Despondency, the Stubbornness and the Judgment.

CHAPS. XIII. 1—XIV. 45.

In this section we read the history of Israel in the wilderness in the narrower sense, the tragic history of their first cardinal and temporary rejection. God never rejected His entire people, though He did reject single generations of the nation in a *conditional* sense. This first time *one* generation died in the wilderness; another time *two* generations died in the Babylonish captivity; and after the destruction of Jerusalem and later, countless generations fell under the sentence of dispersion. Moreover, individual tribes more or less detached themselves from the total of Israel before the deportation of the Ten Tribes to Assyria. But never did the entire nation go to destruction. Again and again the prophets renew the promise of salvation to a pious remnant, an election, and that in a form ever greater and more glorious. But as, on the one hand, the entire nation is never meant, so also, on the other, the single individual as such is never meant. Even the vacillating, lost multitude is indeed judged as a nation, but not in the relation of the individual to Jehovah, and in the end there shall issue from each visitation a fruit of righteousness. It is the history of humanity on a reduced scale. It is characteristic, that several modern critics, from GOETHE on, have desired to eliminate this providential central point of the wanderings of Israel, the proper theocratic idea of it, in order to make prominent in the history what remains almost an insignificant military caravan expedition through the desert.

The Spies and their Report.

CHAP. XIII. 1–33.

1 AND the LORD spake unto Moses, saying, [a]Send thou men, that they may
2 [b]search the land of Canaan, which I give unto the children of Israel: of every
3 tribe of their fathers shall ye send a man, every one a [c]ruler among them. And
Moses by the commandment of the LORD sent them from the wilderness of Paran:
4 all those men *were* heads of the children of Israel. And these *were* their names;
5 Of the tribe of Reuben, Shammua the son of Zaccur. Of the tribe of Simeon,
6 Shaphat the son of Hori. Of the tribe of Judah, Caleb the son of Jephunneh.
7, 8 Of the tribe of Issachar, Igal the son of Joseph. Of the tribe of Ephraim.
9 Oshea the son of Nun. Of the tribe of Benjamin, Palti the son of Raphu.
10, 11 Of the tribe of Zebulun, Gaddiel the son of Sodi. Of the tribe of Joseph,
12 *namely*, of the tribe of Manasseh, Gaddi the son of Susi. Of the tribe of Dan,
13 Ammiel the son of Gemalli. Of the tribe of Asher, Sethur the son of Michael.
14, 15 Of the tribe of Naphtali, Nahbi the son of Vophsi. Of the tribe of Gad, Geuel
16 the son of Machi. These *are* the names of the men which Moses sent to spy out
the land. And Moses called Oshea the son of Nun, Jehoshua.

17 And Moses sent them to spy out the land of Canaan, and said unto them, Get
18 you up this *way* [d]southward, and go up into the mountain: And see the land,
what it *is;* and the people that dwelleth therein, whether they *be* strong or weak,
19 few or many. And what the land *is* that they dwell in, whether it *be* good or bad;
and what cities *they be* that they dwell in, whether in [e]tents, or in strong holds;
20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein, or
not. And be ye of good courage, and bring of the fruit of the land. Now the
time *was* the time of the first ripe grapes.

21 So they went up, and [f]searched the land from the wilderness of Zin unto Rehob,
22 as men come to Hamath. And they ascended [d]by the south, and came unto
Hebron; [g]where Ahiman, Sheshai, and Talmai, the children of Anak, *were.* (Now
23 Hebron was built seven years before Zoan in Egypt.) And they came unto the
[1]brook of Eshcol, and cut down from thence a branch with one cluster of grapes,
and they bare it between two upon a staff; and *they brought* of the pomegranates,
24 and of the figs. The place was called the [1]brook [2]Eshcol, because of the cluster of
25 grapes which the children of Israel cut down from thence. And they returned
from [h]searching of the land after forty days.

26 And they went and came to Moses, and to Aaron, and to all the congregation of
the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back
word unto them, and unto all the congregation, and shewed them the fruit of the
27 land. And they told him, and said, We came unto the land whither thou sentest
us, and surely it floweth with milk and honey; and this *is* the fruit of it.
28 Nevertheless the people *be* strong that dwell in the land, and the cities *are* [i]walled,
29 *and* very great: and moreover we saw the children of Anak there. [k]The Amale-
kites dwell in the land of the south: and the Hittites, and the Jebusites, and the
Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by
30 the coast of Jordan. And Caleb stilled the people before Moses, and said, Let us
31 go up at once, and possess it; for we are well able to overcome it. But the men
that went up with him said, We be not able to go up against the people; for they
32 *are* stronger than we. And they brought [1]up an evil report of the land which they
had [f]searched unto the children of Israel, saying, The land, through which we have
gone to search it, *is* a land that eateth up the inhabitants thereof; and all the
33 people that we saw in it *are* [3]men of a great stature. And there we saw the giants,
the sons of Anak, *which come* of the giants: and we were in our own sight as grass-
hoppers, and so we were in their sight.

[1] Or, *valley.*
[2] That is, *a cluster of grapes.*
[3] Heb. *men of statures.*

[a] *Send for thee.*
[b] *spy.*
[c] *princes.*
[d] *in the South.*
[e] *camps.*
[f] *speed.*
[g] *and there were.*
[h] *spying.*
[i] *fenced.*
[k] *Amalek dwells.*
[l] *out.*

TEXTUAL AND GRAMMATICAL.

[Ver. 22. It is generally thought that instead of וַיַּבֹּא we should read וַיָּבֹאוּ, "for a plural precedes, and such is the reading of the *Sam.*, 2 Codd. K, and all the ancient versions except Onkelos and *Gr. Ver.*" Maurer.

"Two facts are mentioned in vers. 22-24, which occurred in connection with their mission, and were of great importance to the whole congregation. These single incidents are linked on, however, in a truly Hebrew style, to what precedes, *viz.*, by an imperf. with *Vav consec*," Keil. See further in *Exeget. and Crit.*—Tr.].

EXEGETICAL AND CRITICAL.

1. *The sending out of the spies*, vers. 1-20. The occasion of this is, on the one hand, the desire of the people (Deut. i. 22), on the other the command of Jehovah. The locality from which the sending proceeds is the wilderness of Paran (xii. 16), or, more exactly defined, Kadesh (xiii. 26; Deut. i. 20). On the site of Kadesh see Keil *in loc.* [and Translator's note below]. The men who were chosen for the expedition were required to be princes of the branch of a tribe from the individual tribes, (not the princes of the several tribes themselves), men of importance and reliable.* They are definitely enrolled according to the particular tribes. All twelve tribes are represented, except Levi, which is omitted according to its destination. But Knobel is at pains to make it appear that Ephraim, too, is without representation, or that, according to one source, Joshua was not among the spies, while, according to the other, he was (see the note in Keil, *in loc.*).

The official change of the name Oshea to Joshua, which Moses effected on the occasion of this expedition, was already prepared by previous significant things, just as the official naming of Peter in the Evangelical history. The significant thing is that such names grow up by degrees until they are punctuated. One may still distinguish from this the author's prolepsis.

* [Dr. Lange inserts in the Scripture text *in loc.* the meanings of the names, vers. 4 sqq. For convenience they are added here. Shammua=*announcement, message.* Zaccur=*a male.* Shaphat=*judge.* Hori=*elder and prince.* Caleb=*one who attacks.* Jephunneh=*a way paved.* Igal=*he will redeem.* Oshea=*help.* Nun=*posterity.* Palti=*deliverance.* Raphu=*healed.* Gaddiel=*happiness of God.* Sodi=*confidant.* Gaddi=*my happiness.* Susi=*horseman.* Ammiel=*of the people of God.* Gemalli=*camel-owner? avenger.* Sethur=*veiled, secret.* Michael=*who is as God.* Nahbi=*hidden.* Vophsi=*a rich one? prince.* Guel=*highness of God.* Machi=*a poor one.* Joshua=*whose help Jehovah.*—Tr.]

2. *The instruction to the spies*, vers. 17-20. (*a*). Whither? Into the south-land (*Negeb*) of Canaan, and then to the mountains. Against KNOBEL, who thinks that only the mountains of Judah are meant, KEIL justly maintains that all the mountain land of Canaan is meant, the mountains of the Amorites (Deut. i. 7, 19). [See Translator's note below]. As a matter of course, KNOBEL's aim is to detect a discrepancy.

(*b*). For what object? To inspect the land, (1) the people; (2) the cities (whether fenced or encampments); (3) the vegetation. They were to bring back with them samples of the fruits of the land. It was about the season of the first ripe grapes. "In Palestine the first grapes ripen in August, partly even in July (comp. ROBINSON, II., p. 100), whereas the vintage takes place in September and October (comp. V. SCHUBERT, R. III., p. 112 sq.; TOBLER, *Denkblætter aus Jerusalem*, p. 111)."

3. *The journey*, ver. 21. The most northern part of the wilderness of Paran was the wilderness of Zin (in the TALMUD: low palm). From this latter (the *Wady Murreh*) they started and came as far as Rehob, "to come to Hamath," *i. e.*, from where one comes to Hamath. In any case this Rehob lay in the extreme north of Palestine, for Hamath, called later Epiphania, was situated on the Orontes. ROBINSON supposed he identified Rehob in the place *Kalat Honin* which KEIL disputes [see also SMITH'S *Bib. Dict.*, *sub. voc.*—TR.].

Here connects the statement of their return, ver. 25.

At this point KEIL makes a very appropriate remark with reference to EWALD, where see his note. It is a peculiarity of Hebrew historic narrative that it places the end and result of events as much as possible at the head of the account, and then afterwards brings in the details of the more important accompanying circumstances. KEIL cites as examples 1 Kings vi. 9, 15; Josh. iv. 11 sqq.; Judg. xx. 35 sqq. In poetry this is the character of the novel as distinguished from the form of the romance. In this way Gen. ii. is related to Gen. i. Thus here the narrative in vers. 22-24 is overtaken, because with the antithesis: "the large grapes, but the children of Anak, too," the tragic knot is tied. Thus then they **came to Hebron** (union), **there were Ahiman** (brother of the gift?), **Sheshai** (the white?) **and Talmai** (abounding in furrows? fruit-land), **the sons of Anak** an ancient giant race (long-necked), Deut. ix. 2. Goliath is an example of there being straggling remnants of these in later times. They were descended from Arbah, from whom Hebron was called Kirjath Arbah; but Anak designates the people, see Josh. xv. 14; Judg. i. 20. Hebron was a very ancient city (see on Gen. xiii. 18); **it was built seven years before Zoan in Egypt**, ver. 22. "Zoan, *i. e.*, Tanis of the Greeks and Romans, San of the Arabians, Dschane in the Coptic writings, was situated on the east side of the Tanitic arm of the Nile, not far from its mouth, and was the residence of Pharaoh in Moses' time," KEIL, see Gen. xiii. 18; xxiii. 2 sqq.

It is still a question whether וַיָּבֹאוּ is to be substituted for וַיָּבֹא. The narrator says: "and one came also." And what reason could he have for that? It seems to be wholly assumed that the twelve spies always remained together. Verily not a good method of scouting. Moreover, at a later period, Joshua sent out only two spies to Jericho. One may assume that these twelve also subdivided themselves variously. Thus, then, a few in particular came to Hebron.

Thus, also, after another episode **they came to the brook Eshcol** (cluster of grapes, grapes) ver. 23. And they cut down the great cluster that two men bore on a pole. This could only be on their return home. Their motive for so carrying it was to preserve it fresh. They took in addition some pomegranates and figs. It has been conjectured that a valley to *the north* of Hebron is meant, where grow the largest and most beautiful grapes of the land, also pomegranates, figs and other fruits in abundance (KEIL with reference to ROBINSON, I. p. 316 compared with p. 314, and II. p. 442). In that case the spies with their great cluster needed care to get by the children of Anak unobserved (see KEIL on a double derivation of the name). [On Eshcol see Translator's note below].

4. *The Report of the Spies*, vers. 26-33. The spies give confirmation before the assembly of the people, that the land agrees with the old promise, and they exhibit their fruits; then, however, there immediately follows a *but*, *but*—the עַם כִּי אַמִּץ הוּא: a strong nation; fenced cities; sons of Anak are there; Amalekites in the south; Hittites, Jebusites, Amorites in the mountains; Canaanites in the lowlands by the sea and by Jordan (Gen. xx. 1). Caleb seeks to soothe the excited people by resolute confidence of conquest. That Joshua does not make a speech confirms KNOBEL in the assumption that he was not one of them. The rest of the spies, of course, oppose Caleb. The land, they say, **eateth up its inhabitants.** The strange expression would say: they so press one another for its possession that they grind each other up. A second exaggeration: **all the people that we saw in it are men of great stature.** And still further they contradict themselves: **we also saw giants there**; of course they would make the impression that these children of Anak were like the dreadful giants that lived before the flood. In the last exaggeration was manifested the extravagance of the cowards: **we were in our own sight as grasshoppers, and so we were in their sight.** Truly an expressive type of the lying fear with which worldly-mindedness has ever depicted the difficult approaches to the kingdom of God.

[**Kadesh**, ver. 26. In a copious note at the end of chap. xiii., the Editor of *The Bible Comm.* maintains that "Kadesh is to be identified with *Ain-el-Weibeh*, which lies in the Arabah, about ten miles north of the place in which Mt. Hor abuts on that valley." ROBINSON (II., § xii., *June* 2) leads in this view, and is followed by many. The view commended by LANGE in referring to KEIL, and which is maintained by RITTER, KURTZ and Mr. THRUPP, the original writer on Numbers in the *Bib. Comm.* and many others, is that advocated by Messrs. ROWLANDS and WILLIAMS (*Holy City*, I. 463 sqq.), and by

Mr. WILTON (*Negeb*. pp. 79, 80). This view identifies Kadesh with *el-Ain*, which is about sixty miles west of Mt. Hor, and twenty miles further north (according to the map in PALMER'S *Desert of the Exodus*), or about fifty miles west of *Ain-el-Weibeh*. In this view E. H. PALMER concurs, who says: "The name Kadesh (though belonging more particularly to the open space immediately below the cliff (*Sela*) in which *Ain Gadis*, or the spring of Kadesh, rises, might easily have been extended to the whole region, as the name of the spot in which the most important events took place. This would account for the apparent discrepancies in the Biblical references to the locality, which at one time is said to be in the wilderness of Paran (xiii. 26), at another, in the wilderness of Zin (Deut. xxxii. 51), and again, is defined with Heshmon as being one of the uttermost cities of the tribe of Judah southward [Josh. xv. 3, 4, 27].

"I concur with WILTON (*The Negeb*., p. 124) in believing that the wilderness of Paran comprised the whole desert *Et Tih*, and that Mt. Paran was the southernmost portion of the mountain plateau in the northeast, at present inhabited by the Azazimeh Arabs and known as *Jebel Magrah*. To one encamped in the wilderness of Kadesh, that is the open plain into which *Wady Gadis* debouches, *Jebel Magrah* would be always the most conspicuous object in the scene, and would completely shut out the view of the more fertile mountains beyond. . . .

"The Israelites were encamped, according to my theory, at the foot of the line of cliffs in which *Ain Gadés* takes its rise, and their intention was evidently to march straight upon Palestine by the short and easy route which skirts the western edge of the mountains. The spies were to **get them up by the way of the Negeb** [south-land], not by the plains in which the Canaanites were assembling, but to **go up into the mountains**. This they could only do by skirting the southern end of the Azazimeh mountains, and striking into the heart of the plateau at *Wady Ghamr*. Having then penetrated into Palestine by this road, and searched the country as far as the plain of Cœle-Syria, they returned by way of Hebron, and explored (as coming from the North, they might now do without suspicion) the route by the western edge of the mountain. In one of these extensive valleys (perhaps in *Wady Hanein*, where miles of grape-mounds even now meet the eye [not more than sixteen miles north of Kadesh.—TR.]), they cut the gigantic cluster of grapes, and gathered the pomegranates and figs."—*Desert of the Exod*., chap. xxv.—TR.]

Despondency, Stubbornness and Judgment.

CHAPTER XIV. 1–45.

1 AND all the congregation lifted up their voice, and cried; and the people wept
2 that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would [a]God that we had died
3 in the land of Egypt! or would [a]God we had died in this wilderness! And wherefore [b]hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?
4 And they said one to another, Let us make a captain, and let us return into Egypt.
5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of
7 them that [c]searched the land, rent their clothes: And they spake unto all the [d]company of the children of Israel, saying, The land, which we passed through to
8 [c]search it, *is* an exceeding good land. If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.
9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: their [1]defence is departed from them, and the LORD *is* with
10 us: fear them not. But all the congregation [e]bade stone them with stones. And the glory of the LORD appeared in the [f]tabernacle of the congregation before all the children of Israel.

11 And the LORD said unto Moses, How long will this people [g]provoke me? and how long will it [h]be ere they believe me, for all the signs which I have [i]shewed
12 among them? I will smite them with the pestilence, and [k]disinherit them, and will make of thee a greater nation and mightier than they.

13 And Moses said unto the LORD, [l]Then the Egyptians shall hear *it*, (for thou
14 broughtest up this people in thy might from among them;) And they [m]will tell *it*
to the inhabitants of this land: [n]*for* they have heard that thou LORD *art* among
this people, that thou LORD art seen face to face, and *that* thy cloud standeth over
them, and *that* thou goest before them, by daytime in a pillar of a cloud, and in a
15 pillar of fire by night. Now *if* thou shalt kill *all* this people as one man, then the
16 nations which have heard the fame of thee will speak, saying, Because the LORD
was not able to bring this people into the land which he sware unto them, there-
17 fore he hath slain them in the wilderness. And now, I beseech thee, let the power
18 of my [o]LORD be great, according as thou hast spoken, saying, The LORD *is* long-
suffering, and of great mercy, forgiving iniquity and transgression, and by no
means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto
19 the third and fourth *generation*. Pardon, I beseech thee, the iniquity of this peo-
ple according unto the greatness of thy mercy, and as thou hast forgiven this peo-
20 ple, from Egypt even [p]until now. And the LORD said, I have pardoned according
21 to thy word: But *as* truly *as* I live, [p]all the earth shall be filled with the glory of
22 the LORD. [q]Because all those men which have seen my glory, and my miracles,
which I did in Egypt and in the wilderness, and have tempted me now these ten
23 times, and have not hearkened to my voice; Surely they shall not see the land
which I sware unto their fathers, neither shall any of them that [r]provoked me see
24 it: But my servant Caleb, because he had another spirit with him, and hath fol-
lowed me fully, him will I bring into the land wherein he went; and his seed shall
25 possess it. [s](Now the Amalekites and the Canaanites dwelt in the valley.) To-
morrow turn you, and get you into the wilderness by the way of the Red Sea.

26, 27 And the LORD spake unto Moses and unto Aaron, saying, How long *shall I*
bear with this evil congregation, which murmur against me? I have heard the
28 murmurings of the children of Israel, which they murmur against me. Say unto
them, *As truly as* I live, saith the LORD, as ye have spoken in mine ears,
29 so will I do to you: Your carcasses shall fall in this wilderness, and all that were
[t]numbered of you, according to your whole number, from twenty years old and
30 upward, which have murmured against me, Doubtless ye shall not come into the
land, *concerning* which I [t]sware to make you dwell therein, save Caleb the son of
31 Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should
be a prey, them will I bring in, and they shall know the land which ye have des-
32, 33 pised. But *as for* you, your carcasses, they shall fall in this wilderness. And
your children [u]shall wander in the wilderness forty years. and bear your whore-
34 doms, until your carcasses be wasted in the wilderness. After the number of the
days in which ye searched the land, *even* forty days, each day for a year, shall ye
35 bear your iniquities, *even* forty years, and ye shall know [v]my [6]breach of promise. I
the LORD have said, I will surely do it unto all this evil congregation, that are
gathered together against me: in this wilderness they shall be consumed, and there
they shall die.

36 And the men which Moses sent to [x]search the land, who returned, and made all
the congregation to murmur against him, by bringing up a slander upon the land.
37 Even those men that did bring up the evil report upon the land, died by the plague
38 before the LORD. But Joshua the son of Nun, and Caleb the son of Jephunneh,
39 [y]*which were* of the men that went to search the land, lived *still*. And Moses told
these sayings unto all the children of Israel: and the people mourned greatly.

40 And they rose up early in the morning, and gat them up into the top of the
mountain, saying, Lo, we *be here*, and will go up unto the place [z]which the LORD
41 hath promised: for we have sinned. And Moses said, Wherefore now do ye trans-
42 gress the commandment of the LORD? but it shall not prosper. Go not up, for the
43 LORD *is* not among you: that ye be not smitten before your enemies. For the
Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword:
because ye are turned away from the LORD, therefore the LORD will not be with

44 you. But they presumed to go up unto the hill top: nevertheless the ark of the
45 covenant of the LORD, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto Hormah.

[1] Heb. *shadow.*
[2] Or, *hitherto.*
[3] Heb. *If they.*
[4] Heb. *lifted up my hand.*
[5] Or, *feed.*
[6] Or, *altering of my purpose.*

[a] omit *God.*
[b] *doth—bring.*
[c] *spied out.*
[d] *congregation.*
[e] *said to stone.*
[f] *Tent of Meeting.*
[g] *reject.*
[h] *not trust in me.*
[i] *done.*
[k] *destroy.*
[l] *Yet the Egyptians have heard that thou broughtest.*
[m] *have told.*
[n] omit *for.*
[o] *Lord.*
[p] *and all.*
[q] omit *Because.*
[r] *rejected.*
[s] *Also the Amalekite and the Canaanite dwelling in the land.*
[t] *mustered.*
[u] *shall be shepherds.*
[v] *my alienation.*
[x] *spy out.*
[y] *remained alive of the men, etc.*
[z] *of which the LORD spake.*

TEXTUAL AND GRAMMATICAL.

[Vers. 13, 14. The וְ—וְ conjoin paratactically several affirmations, according to the simple Heb. idiom, where we would use subordinate clauses, or parenthesis, or *both—and*, and the like, or several of these together. See Exod. ii. 11-13. In such cases there is no rule but that of a fine interpreting sense. KEIL in the present case translates: "*Not only* the Egyptians have heard—they have also told."

Ver. 21. וַיִּמָּלֵא וגו׳. In Hebrew the passive may retain the accusative of the remoter object. This is the case with all verbs that in the active take two accusatives; *e. g.* וְהֵרְאָה אֶת־הַכֹּהֵן Lev. xiii. 49, "and it shall be shown (to) the priest," which is equivalent to "the priest shall be shown (made to see) it." Similarly, "fill the earth (with) His glory" (accust. after verbs of fullness see FUERST *Lex.* מָלֵא), may in Hebrew be rendered passively "his glory is the fullness (of) the earth." Comp. Isa. vi. 3, מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ "fullness of all the earth his glory;" מְלֹא being substantive, see NAEGELSBACH on Isa. vi. 3.

Ver. 23 and 28. The conjunction אִם *if* denies when used in oaths: thus ver. 23, "*if* they see the land," *i. e.*, they shall not see. On the contrary אִם לֹא affirms, ver. 28, "surely I will do to you."

Ver. 24. וַיְמַלֵּא אַחֲרָי: comp. xxxii. 11, 12. A pregnant construction, by which a preposition of motion is joined to a verb imparting to it a sense of motion that it otherwise has not; EWALD, § 282 *c.* "It is a *constructio prægnans* for מִלֵּא לָלֶכֶת אַחֲרַי "fulfilled *to walk* behind me, *i. e.*, followed me fully," KEIL. Comp. עָנָה with מִן Ps. xxii. 22, and חָשַׁק with מִן, Isa. xxxviii. 17, where see in NAEGELSB. Comm. Comp. also Heb. v. 7, *καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας.*

Ver. 27. עַד־מָתַי לָעֵדָה הָרָעָה; "an *aposiopesis*, '*How long this evil congregation*' (*sc.* 'shall I forgive it,') the simplest way being, as ROSENMUELLER suggests to supply אֶשָּׂא from ver. 18," KEIL. The Eng. version supplies "shall I bear with." MAURER says: "nothing is wanting. We have the subject in רָעָה, which is not an adjective belonging to עֵדָה, but a substantive as in Hos. x. 15. Therefore the sense is: 'how long to *this* (which force lies in the article) congregation will be *this evil*, with which they murmur against me.' Unless I greatly err, what follows of itself supplies this rendering," *viz.* ver. 27 *b.*

Ver. 43. "כִּי־עַל־כֵּן, literally *for therefore*; but the cause is put for the effect, as we may say: therefore for this reason he is a prince, which has then the sense of assigning a cause or reason. Comp. Gen. xviii. 5; xix. 8; Num. x. 31." NAEGELSBACH'S *Gram.*, § 110, 2. EWALD, § 353 *a.*—TR.].

EXEGETICAL AND CRITICAL.

1. *The insurrection of the congregation*, vers. 1–10. The grief of despondency is followed by an embittered feeling against Moses and Aaron. They desire to choose a commander against Moses and Aaron. They desire to choose a commander, who shall lead them back to Egypt. Moses and Aaron cast themselves upon their faces before God; for it seems to be all over with their power now: their only refuge is in prayer. Joshua and Caleb, on the other hand, stand out heroically against the congregation, and try the power of eloquence. In their eyes despondency is a rebellion against God. They are food for us, that is, we will "eat them like bread," say the young heroes. Their shadow is departed from them. Their existence is an abnormal one, for God no longer protects them; they are ripe for judgment. The people, however, instead of allowing themselves to be encouraged, are minded to stone them. Then the glory of the Lord appears at the Tent of Meeting to all the children of Israel. KEIL says: in a flash of light suddenly lightening up near the Tabernacle. We prefer to say, that it was in a mysterious occurrence, of which we have no further knowledge. The Glory of the Lord appeared once in the wilderness (Ex. xvi. 10); once in the Tabernacle at the time of its dedication (Exod. xl. 34); then at the kindling of the first offering (Lev. ix. 23); afterwards opposite the company of Korah (chap. xvi. 19), and again finally in front of the murmuring congregation, who would hold Moses and Aaron

answerable for the destruction of the company of Korah (chap. xvii. 7). A distinction between the different modes of its appearance is found in the fact that, when the people are in a devout temper, the glory of the Lord appears to them in the court of the Tabernacle or above it; but when they are in a condition of insurrection, it appears in a sign more or less disconnected from the Tabernacle. The latest appearance of the glory of the Lord forms a single exception to this rule. Here the seditious congregation is cut off from the Tabernacle. It is not declared in the present passage how Moses and Aaron raised themselves again from their prone position. At all events Moses can now meet the people with words of thunder. The rule may be laid down, that the glory of the Lord appears when the people of God are in the best condition, and then also when they appear to be in the worst case.

2. *The Threats of Jehovah*, vers. 11–19. He will crush out this despicable people, who scorn Him, and with Moses begin again a new history of the people. The expression of His displeasure is much stronger than at the erection of the golden calf (chap. xxxii. 10). *Quo usque* is the expression here. The offense is denoted נאץ; it is enhanced by the incredulous disregard of all the signs which Jehovah has done among them. The intercession of Moses is likewise much more earnest than upon the other occasion; though upon the whole the same motives are appealed to (vers. 13–19). He appeals to the consistency of the divine grace, to the honor of Jehovah. "For the sake of this His honor God at a later period also did not suffer Israel to perish in Egypt; comp. Isa. xlviii. 9 and 11; lii. 5 and 42; xxxvi. 22 *et seq.*" (Keil). Moses had not forgotten either the sermon of Jehovah upon Mount Sinai concerning the grace of Jehovah (ver. 18). Let us bear in mind that it is the stern lawgiver himself who again and again appeals for grace and forgiveness.

6. *The Pardon*, ver. 20. Forgiveness is granted in divine dialectic [distribution of notions according to their kind.—Tr.]. The people, as a people, shall not be exterminated, but rather shall all the earth through them be filled with the glory of the Lord. The oath of Jehovah here is of the highest significance, of unexampled importance. **For all the men** [?]. A remarkable phrase, which gives us to understand, that the very judgment upon this generation in the wilderness will contribute its share to spread the glory of the Lord through all the earth. And just that result has come about.

6. *The Limitations of the Forgiveness: the Sentence of Judgment* (vers. 22–25). All those men who have seen Jehovah's miracles of preservation, from Egypt up to this point, and have yet remained incredulous and disobedient, shall not see the land of Canaan; that is, they shall perish in the wilderness. They have tempted me now ten times, that is, have provoked me to retract the promise. The rabbins accepted literally this round, symbolical number, indicative of a complete historical course of events, assigning the different occasions as follows: (1) The murmurs at the Red Sea; (2) at Marah; (3) in the desert of Sin (Exod. xvi. 2); (4) at Rephidim; (5) at Horeb (Exod. xxxii.); (6) Taberah; (7) Kibroth-Hattaavah; (8) at Kadesh now; (9 and 10), for these numbers "the twofold rebellion of a number against the commands of God on the bestowal of the manna (Exod. xvi. 20 and 27) is counted." Evidently we have here in Kadesh to do with two revolts preceding the faction of Korah, also Miriam? and the first temptation was the uprising against Moses and Aaron while yet in Egypt (Exod. v.). But it is not necessary to take the round number exactly. Jehovah does not except those either who have only inwardly rebelled; He makes two classes, according to the merely inward revolt, and according to the outwardly accomplished insurrection (ver. 23). When to these men He opposes Caleb, He means him only as the foremost of the exceptions. Of the tribe of Levi there is no question; at most only individuals are inwardly involved. Farther on Joshua is also made an exception. And the minors and those born in the intervening time form the beginning of the new generation. Caleb "had another spirit," and was resolute in following Jehovah. It was moreover to his special credit, that he had reported with such fortitude concerning the most terrible portion of the land, the region of Anak at Hebron (see Josh. xiv. 7 *et seq.*). And this very region therefore is to become his inheritance. We cannot regard the adjunct clause: **And the Amalekites and Canaanites dwelling in the valley**, as giving the motive for the following: "**To-morrow turn you.** Jehovah cannot intend to confirm the people in their fears. Nor can it be said, either, that these two races were settled chiefly in the *Wady Murreh*. Thus Caleb's dominion was to extend from this region of the Amalekites down to the lowlands where the Canaanites dwelt. Moreover, the command: "To-morrow turn you," does not require an immediate departure towards the Red Sea. But any way, they must no longer think of attacking Palestine from this side, but take the direction backwards into the desert toward the Red Sea. Immediately afterwards they came through their insolence to such a wretched plight, that they were only able to fulfil this command after nearly forty years had passed by.

9. *The Intensifying of the Judgment* (vers. 26–38). This heightened reiteration is only to be explained by the prolonged murmuring disposition of the congregation, just as the same thing is spoken of in chap. xvii. after the destruction of the company of Korah. The oath is repeated. Your bodies shall fall down in the wilderness; see 1 Cor. xix. 5. The precise age of the murmurers is given, from twenty years upwards. Joshua's name is now joined to Caleb's. Promise for the children, that they had regarded as doomed to perish, ver. 31. The children will live, but must sustain themselves as nomads with their herds a long time in the desert, to expiate the whoredom, *i. e.* the spiritual apostacy of their fathers. Twice does this mighty conception of their fall appear in our passage; and it is carried afterward through the entire Scriptures (as opposed to the bridal form of the relation between Jehovah and His people), to be

completed in the Babylonian whore, the Apocalyptic image of judgment. The time for the expiation was forty years; a round number, in which the commencement and the end of the migration were included, and between which and the forty days of the expedition of the spies a parallel is drawn. *For every day of cowardice and baseness in matters concerning the kingdom of God, a whole year is required for atonement.* It is brought out with emphasis, that this blow fell first of all upon the cowardly spies; yet that does not mean, that they were suddenly smitten by it. The more wondrous was the preservation of the two faithful ones, Joshua and Caleb; hence they are a second time expressly made prominent.

10. *The Sorrow of the People, and the Change from Despair to Presumption* (vers. 39–45). This is a picture true to the life, of false, or at least self-willed, repentance. From the passionate sorrow of the people issues the passionate warlike excursion, undertaken in opposition to the express decision of Jehovah, in spite of the warnings of Moses, without his leadership, and without the Ark of the Covenant; and so it is not the army of God under His standard. The position for assault is also against them, since the Amalekites and Canaanites rush down upon them from the mountains. They are beaten and scattered as far as Hormah. The town was situated "in the Negeb (chap. xxxiii. 40); it was then a royal city (Josh. xii. 14), and eventually appears as belonging now to Judah (Josh. xv. 30), now to Simeon (Josh. xix. 4; 1 Chron. iv. 30). It first received the name, here used proleptically, in the beginning of the period of the Judges. Up to that time it was called Zephat (Judg. i. 17)," Knobel, whom see for further particulars. The assembling of the scattered fugitives to the Tabernacle and to those that had remained at Kadesh, and the expiation of the forty years becomes thus a settled matter.

[**Now the Amalekite and the Canaanite dwell in the valley**, ver. 25. Dr. Lange's construction of this clause seems much more forced than the view he rejects, which is moreover the one generally accepted. It forms no appropriate description of Caleb's final inheritance. Whatever the clause means, it is natural to take it as giving the motive for the command: **to-morrow turn ye**, *etc.;* comp. Deut. i. 40. It might do to understand it as the announcement of a sentence, *viz.* "the Canaanite for the present shall remain in occupancy, and ye must retire into the desert." But the word בָּעֵמֶק, "in *the* valley," seems fatal to such a construction. The word itself never occurs generically for a whole country, but always for some locality that is a valley. Moreover, the article "*the* valley" points to a definite valley known to those addressed. Thus the common view understands the valley to be meant that was at hand near Kadesh, and that would be the natural avenue for the proposed invasion. There the Canaanites had taken position to repel the invaders. The word יֹשֵׁב, rendered "dwell," is used to describe the position of an attacking party in ambush, Josh. viii. 9. Since the Israelites would not encounter the enemy, they must retire to the desert. **And got them up to the top of the mountain**, ver. 40. This verse in its local reference connects closely with ver. 25, and confirms the view just given. "*The* mountain" here and "*the* valley" there acquire their definiteness from the same circumstance, *viz.*, their being at hand and forming the two commanding features of the environs of Kadesh. The account makes them antithetical. Because the Canaanites were in the valley, the Israelites took to the mountain; perhaps in the spirit of the Syrian that said: "Jehovah is a God of *mountains* and not a God of *valleys*," 2 Kings xx. 28. This reference will at least serve to illustrate the antithetical use of these words.

"The Israelites, then, must have made for the hills of the Amorites, those in the north-east of *Wady Hanein*, in which the forces of their enemies were no doubt concentrated. Had they succeeded in forcing their way into this locality, both roads to Palestine would have been open to them: either the western route by *Ruheibeh* and *Khalasah*, or that through the heart of the mountains by the *Dheigatel-Amerin* and *Wady Marreh*." E. H. Palmer, *Desert of the Exodus*, chap. xxv. The same author identifies Hormah with *Sebaita*, which is distant from *Ain Gadis* (the supposed site of Kadesh) only about twenty miles. "The names *Dheigat el Amerin* (Ravine of the Amorites) and *Ras Amir* (the former a valley cutting the range of hills to the north of *Sebaita*, and the latter a chain of low mountains fifteen miles to the south-west of *El Meshrifeh*) seem to point to the identification of this neighborhood with the hill country of the Amorites, and the scene of the battle, after the return of the spies." "The name *Sebaita* is etymologically identical with the Zephath of the Bible. Zephath signifies a watch-tower; and it is a noteworthy fact that the fortress of *El Meshrifeh*, discovered by us in the same neighborhood, exactly corresponds to this, both in its position and in the meaning of the name." Referring to Judges i. 17 that mentions Zephath and says: "the name of the city was called Hormah," the same author suggests that there may have been a watch-tower Zephath that commanded the approach to the plain in which the city lay, and that the city may have taken its name from the tower, "as the City of the Watch-Tower." This city was then afterwards called Hormah. *Ibid.* chap. xix.

The narrative has reached the point where for the next thirty-eight (?) or thirty-seven or less years there is a blank with respect to the order of events and the local residence or movements of the Israelites. In chap. xxxiii. 16–36 there are enumerated twenty stations between Sinai and Kadesh, or twenty-two including Sinai and Kadesh. But in Deut. i. 2 it is said: "There are eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-Barnea." The choice of the route by Mount Seir shows that the way was not the directest one. But these twenty-one stations or encampments are proof that the way was devious beyond the possibility of our tracing it. The last definite encampment was mentioned xii. 16, *viz.*, Hazeroth, which was the second of the twenty-one after Sinai mentioned in xxxiii. 16–36. There were then eighteen between that

and Kadesh, which is the same as "the mountain of the Amorites, Deut. i. 19, 20. Only two of these are recognized beyond debate, *viz.*, Ezion-Gaber, which was at the head of the Elanitic Gulf, and Mt. Hor. On the others, see below at chap. xxxiii. Some of them may have been places of sojourn during the forty days that the spies were absent, ending at Kadesh, where the spies found the host at their return. For nothing requires us to suppose that the host reached Kadesh before they resorted to the plan of sending the spies. The probability is that they would do so earlier. As far as the encampments named in xxxiii. 16–36 have been conjecturally identified, they agree as well with the view that they followed consecutively in the order named till the host reached Kadesh for the first time, and that the station Kadesh of xxxiii. 36 is the same as that of our chap. xiv. as with any other view. This view has the merit of taking the list of stations in xxxiii. simply for what it pretends to be, *viz.*, a catalogue, that gives the stations consecutively; that refers to localities by one and the same name, being the name elsewhere used in this book for the same place; that is meant to harmonize with the account of the book in which it is found; that gives the order of stations as accurately where we cannot otherwise verify it as it does in cases where we can (*e.g.*, Kadesh, Mt. Hor,—Oboth, Iji-abarim, comp. xx. 1, 22; xxii. 10, 11 and xxxiii. 37, 44). The view that takes Rithmah (xxxiii. 18) to be another name for Kadesh (KURTZ, II., § 30, 1; KEIL), or Benejaa-kan to be another name for Kadesh (Dr. LANGE below on xxi. 10-20) imputes to the catalogue of chap. xxxiii. an arbitrariness in the use of names that would make it worthless for that purpose for which it was evidently recorded in this book of Numbers.

It is represented by some, who take the view just referred to, that the stations mentioned after Rithmah (xxxiii. 18) to Kadesh (ver. 36) occurred in wanderings that brought the host back to Kadesh a second time (*Bib. Comm.* on xxxiii.; SMITH'S *Bib. Dict.* "WANDERINGS"). But it is as easy to conceive of their occurrence in the period between the departure from Hazeroth and the first arrival at Kadesh. This will appear from a careful observation of what our book details concerning that journey. The common error is to overlook the evidences that the journey from Sinai to Kadesh was made slowly.

Intimation that the journey would be made in no haste is given in the institutions for the discipline and tactics of the encampment and the order of march. Such regulations would not have been adopted for a period of only eighty or ninety days; and had the conquest of Canaan begun on the first arrival at Kadesh after about eighty days, these regulations could no more have been adhered to than they afterwards were when Joshua began the conquest.

Then the details of the march as far as Hazeroth reveal great deliberateness. "Three days' journey" (x. 33) was required from Sinai to Kibroth-Hattaavah, which is but one day's journey for ordinary travellers (E. H. PALMER, *ibid*, chap. xxv.). This may be taken as an example of the short stages that such a host could make. Therefore the eleven days' journey mentioned Deut. i. 2 cannot mean that the distance from Sinai to Kadesh could be made in that time by such a host as the millions of Israel, as is supposed by some (KURTZ, III., p. 245). E. H. PALMER (*ibid.* chap. xxx.) gives a table showing how the stations mentioned in Num. xxxiii., as far as identified, would make just eleven days' journey for the modern traveller from Sinai to Kadesh. Besides this, the delay of seven days at Hazeroth on Miriam's acccount (xii. 14), and the forty days' scouting of the spies show how little this journey was made with haste.

Moreover a comparison of x. 11 with xiii. 20 shows that the march from Sinai began on the 20th day of the second month (or the middle of May), and that the host was at Kadesh at "the time of the first ripe grapes" (or say about Aug. 1st). The shortest period indicated by that (or in other words, taking this as belonging to one year), is about seventy days, or at most eighty days. In itself this is a very short time for such a host to make the journey to Kadesh. Still it would have been doing little more than was accomplished from Ramesis to Sinai. But, as has been shown, our narrative intimates the very reverse of such speed. We actually have the account of eighty days of this journey, *viz.:*

From Sinai to Kibroth H. x. 33 -	3 days.
At Kibroth Hattaavah xi. 20 - -	30 days.
At Hazeroth xi. 35; xii. 14 - - -	7 days.
In Paran xii. 16; xiv. 34 - - -	40 days.
Total - - - - - - - -	80 days.

If, then, we suppose that the journey from Sinai to Kadesh was made in the period from about May 15th to August 1st of the same year, no margin is left for the occurrence of many things that are referred to in the accounts of this journey, and for much more that must obviously have occurred and been passed over without notice in Numb. and Deut.

Besides Hazeroth is but two days' journey from Sinai for the common traveller, while the whole distance to Kadesh was eleven days. Yet before the host left Hazeroth they had spent forty days at least, and probably much more. Assuming, then, that Hazeroth has been properly identified (see at xi. 35), there remain only forty days for the rest of the route to Kadesh up to the moment of the return of the spies. This would require us to suppose that the spies had been sent from Hazeroth, and that, too, nine (9) days before the departure of the host, in order to give them forty days in Canaan. It would also require us to suppose that the host marched at a rate of speed out of all proportion to the progress made in any part of the journey from Egypt to Canaan, where the data enable us to measure it exactly.

Therefore we must infer that the journey from Sinai to Kadesh lasted *at least* from May of the second year of the Exodus to July or August of the third year, *i.e.*, fourteen or fifteen months. See Dr. LANGE'S comment below on xx. 1 sqq. where he reaches a like result by a different process. *It may even have lasted longer*—a possibility that is consistent with the foregoing considerations, and that it may be an advantage to

hold in reserve to meet requirements of the history of the wanderings at present overlooked. But for the present we find a long enough period in the fourteen or fifteen months to admit of eighteen encampments between Hazeroth and Kadesh. There is good reason, therefore, for taking xxxiii. 16–36 in its plainest and *prima facie* sense, as giving the stations in their order till the first arrival at Kadesh. Moreover these considerations support the view maintained in the present commentary that there was only one visit to Kadesh, and that a lasting one. And this is done without the arbitrariness in interpreting names and rendering verbs to which Dr. LANGE resorts, *e.g.*, in commenting on xxi. 10–20; 36–43.

We may therefore regard Deut. i. 46: "So ye abode in Kadesh many days," as descriptive of the whole period of thirty-seven years or less till the story is resumed, beginning again at Kadesh. Then **To-morrow turn ye**, *etc.*, Num. xiv. 25, is a command to abandon the invasion of Canaan on the south, and turn in that direction that was afterwards successful. This command began to be executed by what is narrated xx. 14 sqq. **To-morrow** presents no obstacle to this view. For the Heb. מָחָר, that is so rendered, has not the limited meaning that "to-morrow" has in English. See Gen. xxx. 33; Exod. xiii. 14, where it is translated "in time to come," and obviously means the remote future. This long sojourn at Kadesh was spent in a nomadic life (ver. 33, **your children shall be shepherds**), and of course involved a dispersion and moving about over a considerable area, which may have embraced the most or all of the desert of Paran, or what is now called *Et-Tih*. This, according to WILTON and E. H. PALMER, comprised the desert of Zin, which (used, as it seems, interchangeably with the "wilderness of Kadesh") comprised the region from the head of the Elanitic Gulf, or *Akabah*, to the head of *Wady Garaiyeh* (see *Desert of the Exodus*, chap. xxv.). The period of say fifteen months from Hazeroth to Kadesh had made the Israelites familiar with much of this region. They appear to have moved hither and thither in it, so that it is possible that their presence there amounted to a virtual occupancy of the land even before the arrival at Kadesh. If that were so, it would explain how such long distances could intervene between the encampment at Ezion-Geber and Kadesh, and then again Kadesh and Mt. Hor (xxxiii. 36, 37) which appear to be the only instances of the sort. In both instances the headquarters of the host were moved quickly and unopposed through a region already occupied by the host, while those dispersed to pasture the herds would gather from various points to the rendezvous; first when the invasion of Canaan was to have begun from Kadesh (xiii. 26), again the new generation after thirty-seven years, or less (xx.). This new generation was re-assembled from the dispersion of their nomadic life to Kadesh, where the Tabernacle and headquarters of the nation may have continued to abide after the events of chap. xiv. Of this new departure chap. xx. 14 sqq. gives the account; and we must take as parallel to it the passage xxxiii. 37: "And they removed from Kadesh and pitched in Mount Hor, in the edge of the land of Edom," and the passage Deut. ii. 1: "Then we turned and took our journey into the wilderness by the way of the Red Sea, as the Lord spake unto me: and we compassed Mount Seir many days." When this movement actually began, the flocks and herds were likely still scattered over a wide region, and were brought up to Mt. Hor as the great rendezvous.

The message of Moses to Edom, xx. 14–21, indicates a purpose to follow a route to East Jordan that would not have brought the host to the Red Sea; and this seems to conflict with the view taken above of "Turn ye—by the way of the Red Sea," xiv. 25. But Deut. ii. 1 intimates that Moses had a divine command for taking the route that compassed Mt. Seir, and that he did not take it merely in consequence of the refusal of Edom. The message to Edom may have been in compliance with the desires of the congregation, or from some other motive, without any expectation on Moses' part that Edom would grant the request. Deut. i. 22 represents that the sending of the spies occurred from a similar motive.

This extended note anticipates some of the accounts of our book. But Kadesh is the key to all the geographical problems of the wanderings after the departure from Sinai, and a species of triangulation seems necessary at this point in order to adjust its position. Without this a most disturbing element remains to confuse the consideration of the events that remain to be recounted.—TR.].

HOMILETICAL HINTS.

ON CHAPS. XIII. XIV.

The spies and their report about Canaan. The difference between the objective half and the subjective half of their report. They ought not to have disguised the difficulties of the conquest of Canaan; neither ought they to have ignored Jehovah's promise and the power of faith. The heroic Caleb. Caleb and Joshua. How far may one have completed the other? The judgment of God on this pusillanimous generation. On this occasion despondency is followed by presumption; then again presumption is followed by despondency. Presumption and despondency are opposed to one another, and yet they are twin children of unbelief and disobedience. They revolve about each other as a wheel, and are not to be separated from one another. The fate of the forty (thirty-eight) years in the desert has still a mercy. The defeat and the settlement in the desert. How it reflects the former usefulness of Moses. Israel born in the desert a stranger to Israel born in Egypt.

THIRD DIVISION.

KADESH (DEUT. I. 19; NUM. XX. 1; XXVII. 14). THE *SETTLEMENT IN KADESH AFTER THE DEFEAT.* THE OBSCURE THIRTY-EIGHT (FORTY) YEARS.

CHAPTERS XV. 1—XX. 13.

General Remarks on the Sojourn of Israel in Kadesh.

Quite in accordance with writing the history of the Theocracy, the account passes over the forty years without giving us any particular account of them, but makes prominent here also only the ingredients that were important to the development of the Theocracy. The first thing of moment is further legislation in reference to sacrifices, in which there plainly crops out an intimation that sacrifices were suspended during the stay in the wilderness. The second is a definite distinction between sins of infirmity and sins of rebellion, an example which led to a severer enforcement of the Sabbath law, and a symbolic enforcement of the legal ordinances in general (chap. xv.). Opposed to the enforcement of legal prescriptions appears the rebellion of spiritualism, the idea of the typical universal priesthood asserting itself in a fanatical way, supported by pretensions of the rights of the first-born and of birth-right (chap. xvi.). In spite of the judicial penalty, the mutinous adhesion to the fanatics that had been destroyed continues, as similar instances of idolizing often recur in ancient and modern history (Chiliasm, Popery, Legitimism, Buonapartism, *etc.*), and only a new judgment, expiated by a mediation of the ordained priesthood, barely restores the consideration of the latter (chap. xvii. 1–15). This restoration is completed by the mysterious history of the blooming of Aaron's rod (xvii. 10–28). Then follows a new confirmation of the rights of the priesthood, *founded on its duties*, and a further explanation of the relation between priests and Levites (chap. xviii.). The mighty reign of death in these storms of judgment made necessary a new institution of a simple and universal purification from the uncleanness resulting from contact with dead bodies. This is introduced as sprinkling with holy water, made holy by the ashes of the red heifer (chap. xix. 1-22). The last event of this division no doubt belongs chronologically to the earlier period of the stay in Kadesh, *viz.*, the failure of Moses at the water of strife (chap. xx. 1–13). But the narrator seems to have put the history in this place because he would connect together the deaths of the elect trio, the two brothers and their sister. Miriam dies at Kadesh (chap. xx. 1); Moses along with Aaron receives at Kadesh the notification that he must die before the entrance into Canaan (ver. 12), and Aaron dies a little while after the departure on the new journey (ver. 24).

KURTZ draws a picture of the condition of Israel in this interim of the thirty-eight years that by no means agrees with the facts communicated here (*History of the Old Covenant*, II., § 42). He uses the title "The period of the thirty-seven years' ban." But it has already been remarked that there can be no propriety in calling this period a thirty-seven years' ban, seeing that unquestionably the legislation of Jehovah continued on during this interim, and that, moreover, the reproach of idolatry that Amos makes against ancient Israel (Amos v. 25 sqq.) does not suit a period when spiritualism flourished even to fanaticism (see also Amos ii. 10, 11). Beside, how could a people under a ban be fed with manna from heaven? It is true that KURTZ goes on to restrict the idea of a ban; the rejected generation was only excluded from the possession of the land of Canaan. But on the other hand the polemic of KURTZ [*ibid.* ii. § 41] is effective against the conjectures of HITZIG and GOETHE about Israel's abode in the wilderness. KURTZ also shows that he thinks there is an excess of literal interpretation by what he says in regard to Deut. viii. 4; comp. xxix. 5; Neh. ix. 21 [*ibid.* § 43]: "A whole series of both Jewish and Christian commentators interpret these passages without the least hesitation as meaning that the clothes and shoes of the Israelitish children grew with their growth, and remained for the whole of the forty years not in the least the worse for the wear." See that author's discussions of this monstrous literalness, which was shared by JUSTIN MARTYR; and also his comments on Ezek. xx. 10–26; Amos v. 25–27.

FIRST SECTION.

An ordinance about the future performance of sacrifices. An indirect promise of Canaan and at the same time an indirect postponement of sacrifice.

CHAPTER XV. 1–31.

1, 2 AND the LORD spake unto Moses, saying, Speak unto the children of Israel,
and say unto them, When ye be come into the land of your habitations, which I
3 give unto you, And will make an [a]offering by fire unto the LORD, a burnt-offer-
ing, or a sacrifice in [1]performing a vow, or in a freewill offering, or in your solemn
4 feasts, to make a sweet savour unto the LORD, of the herd, or of the flock: Then
shall he that offereth his [b]offering unto the LORD bring a [c]meat offering of a tenth
5 deal of flour, mingled with the fourth *part* of a hin of oil. And the fourth *part*
of a hin of wine for [d]a drink offering shalt thou prepare with the burnt offering or
6 [e]sacrifice, for [f]one lamb. Or for [d]a ram, thou shalt prepare *for* a [a]meat offering two
7 tenth deals of flour, mingled with the third *part* of a hin of oil. And for [d]a drink
offering thou shalt offer the third *part* of a hin of wine, *for* a sweet savour unto the
8 LORD. And when thou preparest a bullock *for* a burnt offering, or *for* a sacrifice
9 in [1]performing a vow, or peace offerings unto the LORD; Then shall he bring with
[d]a bullock a [c]meat offering of three tenth deals of flour, mingled with half a hin of oil.
10 And thou shalt bring for [d]a drink offering half a hin of wine, *for* an [a]offering made
11 by fire, of a sweet savour unto the LORD. Thus shall it be done for [f]one bullock,
12 or for [f]one ram, or for a lamb, or a kid. According to the number that ye shall
13 prepare, so shall ye do to every one according to their number. All that are [g]born
of the country shall do these things after this manner, in offering an [a]offering made
14 by fire, of a sweet savour unto the LORD. And if a stranger sojourn with you, or
whosoever *be* among you in your generations, and will offer an [a]offering made by
15 fire, of a sweet savour unto the LORD; as ye do, so he shall do. [h]One ordinance
shall be both for you of the congregation, and also for the stranger that sojourneth
with you, an ordinance for ever in your generations: as ye *are*, so shall the stranger
16 be before the LORD. One law and one [3]manner shall be for you, and for the
stranger that sojourneth with you.

17, 18 And the LORD spake unto Moses, saying, Speak unto the children of Israel,
19 and say unto them, When ye come into the land whither I bring you, Then it
shall be, that, when ye eat of the bread of the land, ye shall offer up a heave offer-
20 ing unto the LORD. Ye shall offer up a cake of the first of your dough *for* a heave
offering: as *ye do* the heave offering of the threshingfloor, so shall ye heave it.
21 Of the first of your dough ye shall give unto the LORD a heave offering in your
generations.

22 And if ye [i]have erred, and not observed all these commandments, which the
23 LORD hath spoken unto Moses, *Even* all that the LORD hath commanded you by
the hand of Moses, from the day that the LORD commanded *Moses*, and hencefor-
24 ward among your generations; [j]Then it shall be, if *aught* be committed by igno-
rance [2]without the knowledge of the congregation, that all the congregation shall
offer one young bullock for a burnt offering, for a sweet savour unto the LORD,
with his [c]meat offering, and his drink offering, according to the [3]manner, and one
25 [k]kid of the goats for a sin offering. And the priest shall make an atonement for
all the congregation of the children of Israel, and it shall be forgiven them; for it
[l]*is* ignorance: and they shall bring their offering, [a]a sacrifice made by fire unto the
26 LORD, and their sin offering before the LORD, for their [m]ignorance: And it shall
be forgiven all the congregation of the children of Israel, and the stranger that so-
journeth among them; [n]seeing all the people *were* in ignorance.

27 And if any soul sin through ignorance, then he shall bring a she goat of the first
28 year for a sin offering. And the priest shall make an atonement for the soul that
[o]sinneth ignorantly, when he sinneth [p]by ignorance before the LORD, to make an
29 atonement for him; and it shall be forgiven him. Ye shall have one law for him
that [o]sinneth [p]through ignorance, *both for* him that is [g]born among the children of
Israel, and for the stranger that sojourneth among them.

30 But the soul that doeth *aught* [s]presumptuously, *whether he be* [g]born in the land,
or a stranger, the same [q]reproacheth the LORD; and that soul shall be cut off from
31 among his people. Because he hath despised the word of the LORD, and hath
broken his commandment, that soul shall utterly be cut off; his iniquity *shall be*
upon him.

[1] Heb. *separating.* [2] Heb. *from the eyes.* [3] *Or ordinances.*
[4] Heb. *doth.* [5] Heb. *with an high hand.*

[a] *a fire sacrifice.* [b] *oblation.* [c] *meal-offering.*
[d] *the.* [e] *for the.* [f] *each.*
[g] *home-born.* [h] *As regards the assembly, let there be one statute for you and for the stranger.*
[i] *shall err and not observe.* [j] *And.* [k] *he-goat.* [l] *was an error.*
[m] *error.* [n] *for it happened to all the people through error.* [o] *erreth.*
[p] *through error.* [q] *blasphemes.*

TEXTUAL AND GRAMMATICAL.

[Ver. 15. הקהל is the nominative absolute. "As for the assembly." Comp. האזרח, ver. 29. "The LXX. and Sam. connect הקהל with what precedes: 'as ye do so shall the assembly do,' on which ROSENMUELLER properly remarks that it presents a hardly intelligible sense." MAURER—TR.]

EXEGETICAL AND CRITICAL.

1. KEIL remarks with justice *in loc.* that this modification of the former laws of offerings was designed, in these sad and dreary times, to inspire hope in the new generation which was growing up, and to turn their attention to the promised land. At the same time this modification of the law is plainly a postponement of the developed sacrificial service to the time of the settlement in Canaan. The people could not indeed come by the materials for meat and drink-offerings before they came into the land of Canaan; the heave-offering of the first of the bread pre-supposes a harvest in Canaan. In part the bloody offerings themselves were conditioned by such bloodless adjuncts. KNOBEL, after his manner, draws the conclusion, that the passage infers, that the entrance into Canaan is now near at hand!

2. *First Ordinance.* Meat and Drink-offerings, vers. 3–16. The reference here can only be to the two classes of burnt-offerings and sacrifices or peace-offerings, and not to sin-offerings and trespass-offerings, since these were not amended. In contrast with these, as blood-sacrifices, our two varieties are called fire-offerings. The sacrifices separate into their three sub-divisions: the votive offering or offering in time of need; the free-will offering or offering in time of prosperity; and the festal or praise and thank-offering. The quantity of the meal and drink-offering (see on Exod., p. 124 sq.) is increased according to the value of the victim, a lamb or kid, a ram, or a young bullock; likewise according to the number of the victims. The same law applies to strangers uniting in the offerings, both as regards the offerings and the assembling with the congregation, presupposing that they are theocratic strangers. They must join in the celebration of Pentecost, as well as of Easter. The more general regulations on the meal-offering are given in Leviticus.

3. *Second Ordinance.* **The Offering of the Dough** and Groats of the New Bread (vers. 18–21). A cake of coarse meal is to be brought (*v.* Ezek. xliv. 30; Neh. x. 38). Thus too is the harvest-offering a three-fold one: (1) the first sheaf (Levit. xxiii. 11); (2) the first dough, made into a cake, according to the present passage; (3) the first bread (Levit. xxiii.). No form of harvest blessing shall be enjoyed until a thank-offering has been made from it.

4. *Third Ordinance.* **Of the Sin-Offering** (vers. 22–29). This supplements Levit. iv. 13–21. In that place, however, it is sins of commission which are considered; here it is sins of omission. The section distinguishes the sins of omission on the part of the whole congregation and those of single individuals. Under the first, cannot be intended apostacies of the whole congregation—that needed to be expiated in an entirely different manner; but the gradually developing distempers of unconscious prostration, or also inflammation, the unconscious falling away from the standard of the Law. The fault is denoted as pardonable by the very circumstance, that, after the beginning of better knowledge, a burnt and meal-offering were to be first presented, and not till then a sin-offering, and that the burnt-offering should consist of a bullock, while the sin-offering was to be only a he-goat. According to KNOBEL and KEIL, indeed, the sin-offering was in this case also to precede. The burnt-offering, says KEIL, is as usual mentioned before the chief offering. But this is by no means the case: in Lev. xv. 15, 30,

the sin-offering is mentioned first, and then the burnt-offering; in Lev. xii. 6, on the contrary, the burnt-offering is spoken of first, and afterwards the sin-offering; in Lev. xvi. 25, also the burnt-offering is kindled before the sin-offering. Two classes seem to be distinguished here. Between the uncleanness of a pregnant woman and that of the leper, there was also a difference. It is really at first immediately the burnt-offering which is purified, which the people in their ignorance have brought, and thereby mediately the people also. It was as if *e. g.* a Christian Church, after thus coming to a better mind, were to appoint a fast day over and above their previous sermons. We cannot in any case accept the notion of KEIL, that the sin-offerings must in all cases precede because a separation had occurred between the congregation and the Lord. What then does the Catechism of the New Testament teach of pardonable sins embraced in the universal pardon? With this we commend the above distinction to further investigation. The stranger also is included in the forgiveness which was to be attained, whether he have had a particular part in the error or not. Concerning the relation of these offences to the outward ritual as explained by MAIMONIDES, or their explanation by the conduct of the people under bad kings, that OUTRAM suggests, see KEIL, *in loc.*, footnote. Within the limits of the aberrations under consideration, however, unconscious deviations must be distinguished from conscious defection. From a single soul only a she-goat is required for a sin-offering; for the Law does not impose any involuntary burnt-offerings upon individuals, except in the case of reception back into the congregation.

5. *Fourth Ordinance.* The Conscious Sin of Obstinacy toward Jehovah, or, **the Sin with Uplifted Hand** (vers. 30, 31). The antithesis to the foregoing section. Only sins from error (בִּשְׁגָגָה) can be expiated by sin-offerings (*vid.* Levit. iv. 2); but not the sin (בְּיָד רָמָה) with uplifted hand. Says KEIL: "With a high hand, so that he therewith, as it were, lifts up his hand against Jehovah, acts in open rebellion against Him." The consciously wicked man, as it were, shakes his fist at Heaven, the throne of God. **Their iniquity be upon them!** That is, they are curse-offerings devoted to death (see Gen. xvii. 14). The succeeding story immediately serves for illustration; and on that account probably it is placed in connection with this ordinance.

SECOND SECTION.

The Sabbath-breaker. Re-enforcement of the Law of the Sabbath, and of the Law in General.

CHAPTER XV. 32–41.

32 And while the children of Israel were in the wilderness, they found a man that
33 gathered sticks upon the sabbath day. And they that found him gathering sticks
34 brought him unto Moses and Aaron, and unto all the congregation. And they
35 put him in ward, because it was not [a]declared what should be done to him. And
the LORD said unto Moses, The man shall be surely put to death: all the congre-
36 gation shall stone him with stones without the camp. And all the congregation
brought him without the camp, and stoned him with stones, and he died; as the
LORD commanded Moses.

37, 38 And the LORD spake unto Moses, saying, Speak unto the children of Israel,
and bid them that they make them [b]fringes in the [c]borders of their garments,
throughout their generations, and that they put upon the [b]fringe of the [c]borders a
39 [d]ribband of blue: And it shall be unto you for a [b]fringe, that ye may look upon
it, and remember all the commandments of the LORD, and do them; and that ye
seek not after your own heart and your own eyes, after which ye use to go a
40 whoring: That ye may remember, and do all my commandments, and be holy
41 unto your God. I *am* the LORD your God, which brought you out of the land of
Egypt, to be your God: I *am* the LORD your God.

[a] (LUTHER: *expressed;* DE WETTE, ZUNZ: *decided;* BUNSEN: *no declaration.*) [b] *tassels.* [c] *tips.*
[d] *cord.*

EXEGETICAL AND CRITICAL.

This section expressly says that the children of Israel were in the wilderness at the time the event happened, *i. e.* that it belongs to the sojourn of thirty-eight years in Kadesh. But the story also proves how strictly they insisted on the law of the Sabbath. The dispersion of the tents in the desert could in many ways make the violation of the laws of the Sabbath an easy matter. Notwithstanding, the man was detected that gathered wood (for fagots), and was put in confinement. The story of the Sabbath-breaker is a companion-piece to that of the blasphemer (Lev. xxiv.). It serves as a corroboration of a chief requirement of the law, just as that does. But in this case they were not yet clear about the degree of the punishment. When he was brought before Moses, Aaron and the congregation, that is, the authorities, the college of elders appointed as judges, there was as yet no definition how he should suffer capital punishment. Their not proceeding at once to extremities, to the solemn act of stoning, seems to rest on the consideration that this transgression against the Sabbath might perhaps be a lesser guilt than blasphemy. It characterizes the prudence with which Moses and the college of judges proceed. They put him in confinement (perhaps for a considerable time, וַיַּנִּיחוּ). **It was not yet expressly determined.** פָּרַשׁ is a word which, as in Lev. xxiv. 12, has a sacred sense, quite in contrast with that by which the Pharisees, at a later period, called themselves. Moses had to seek for the decision of Jehovah. That decision in this case, also, called for stoning outside of the camp, in which the congregation was to participate, because here, too, the whole congregation was involved in the guilt.

[It is a generally accepted view that the incident of the Sabbath-breaker is introduced here as an illustration of presumptuous sin, as Dr. Lange intimates above, § 5. The same connection also offers a natural explanation of the judicial proceeding in the case. **It was not determined what one should do to him,** is indefinite, and may either refer to the judges, or to the revelation of God in regard to such cases. The latter is the common view. (See in the London Polyglot all interpretations except the LXX. and Vulg. Yet they may not have independent value; but all, in this case, may perhaps only follow the lead of the Aramaic Paraphrase.) But the former seems quite as natural. The phrase וַיַּנִּיחוּ אֹתוֹ בַּמִּשְׁמָר וגו seems to say: "They let him rest in custody, for one did not determine what one should do to him." LXX.: *οὐ γὰρ συνέκριναν τί ποιήσωσιν αὐτον.* Vulg.: *nescientes quid super eo facere deberent.* The LXX. and Vulg., in the parallel passage, refer לְפָרֵשׁ to the same subject, *viz.* the judges. The context suggests the ground of their indecision. The ordinances just given, including expiations for sins, vers. 1–29, were made for the time "when ye be come into the land which I give unto you," vers. 2, 18. Regarding presumptuous sins, therefore (vers. 30, 31), it might be supposed that the penalty was only to be visited under the same conditions, *viz.* when they were settled in Canaan. It was likely this that divided the judges. The question was whether *under present circumstances* such a sinner was to be capitally punished. It had already been declared that death was to be the penalty (Exod. xxxi. 14, 15; xxxv. 2).

Dr. Lange's notion that the doubt was whether Sabbath-breaking might not be less criminal than blasphemy is quite untenable. The same may be said of the view that he shares with others, *viz.* that the judges were in doubt about the form of the death-penalty. Stoning was the common way of inflicting death (Exod. xvii. 4; Num. xiv. 10), and had already received divine sanction as the proper mode of doing it in the case of both man and beast (Exod. xix. 13; xxi. 28). The point of the divine answer to Moses was, that the crime was *then and there* to be punished by death, as appears from the emphatic words that sum up the transaction: **and he died, as the Lord commanded Moses** (ver. 36).

This episode begins with the words: **And while the children of Israel were in the wilderness.** This "is properly introduced here to contrast the ordinance of the Sabbath given some time ago (Exod. xxxi. 14) with the series of ordinances first given in this chapter. The latter were not obligatory until after the settlement in Canaan; the former was obligatory already. Transgression of it was therefore a presumptuous sin, and was punished accordingly." *The Bible Comm.* This fact has its importance in determining the place of the law of the Sabbath among the Old Testament ordinances. It was unconditioned, as was also the law against blasphemy. It was in force and enforced when ceremonial laws were not. It was before symbolical ordinances, and it continues after them. Its observance or violation involved all that was vital in religion, for it involved the very question of loyalty to God, as did the law about blasphemy. And it involves the same now.—Tr.]

This occurrence has, as its consequence, an enforcement of the law in an increased degree, and in a symbolical form. But as, at a later period, the Pharisees with their פָּרַשׁ misapplied the law concerning blasphemy and the violation of the Sabbath to the condemnation of Christ, so, too, the following ordinance was made to serve Pharisaic hypocrisy (Matt. xxiii. 5).

Vers. 37–41. Henceforth the Israelites were to wear memorials of the law on their garments. The ordinance is supplemented in Deut. xxii. 12. The *zizith* (from צִיץ, "ornament, bloom, curl," to consist, according to Deut., of twisted cords, as גְּדִלִים), as a tassel, is, so to speak, the blossom of the garments. According to Deut., it is fastened at the side of the upper garment, and that with a cord of blue purple. The meaning of it might be, that by the band of fidelity the law should remain for the Israelite a flower of life, an ornament. Thus, then, it was no longer the priestly garments only that had a symbolical meaning, but also the clothing of every Israel-

ite—a contrast with the wearing finery of the fashions, that is made by tailors and women of the poetry of vanity. Still this symbol also was perverted by the later spirit of legalism into a means of self-righteousness. Probably at quite an early period this ornament was supplemented by a particular border or seam on the upper garment (LXX. *κράσπεδον*). See on Matt. xxiii. 5. The downward look, directed toward these signs of the law, was to counteract the danger of distracted wandering of the senses and of the lust of the eyes. Very significant is the expression: **a whoring after the eyes, and spying about according to the heart**, the lusts of the heart. In conclusion, the final object of this ordinance is strongly emphasized. They are not, by their hearts' lusts and the vagaries of their eyes, to be ensnared in idolatrous lust of the world. And they are not thereby to forget that Jehovah is the Redeemer and Lord; as the highest Personality, He is the Protector of their personality which is elevated above the world. The conclusion may be taken to mean: I am your Divinity; ye shall, therefore, make no divinities for yourselves of the things of the world.

HOMILETICAL HINTS.

The repetition of the law of sacrifice in the wilderness, a kingdom of grace, a sign of promise, a sign of continued training. The difference between sins of infirmity and of outrage with uplifted hand (of wickedness). The Sabbath-breaker. The outward mementoes of the law: their use; their danger (see Matt. xxiii.).

THIRD SECTION.

A.—THE REBELLION OF KORAH, DATHAN AND ABIRAM (THEIR ANTICIPATION OF THE UNIVERSAL PRIESTHOOD AND THEIR JUDGMENT).

CHAPTER XVI. 1–35.

1 Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben,
2 [a]took *men:* And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the [b]assembly, [c]famous in the congregation, men
3 of renown: And they gathered themselves together against Moses and against Aaron, and said unto them, [1]*Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the LORD *is* among them: wherefore then
4 lift ye up yourselves above the congregation of the LORD? And when Moses heard
5 *it*, he fell upon his face: And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause
6 to come near unto him. This do; Take you censers, Korah, and all his company;
7 And put fire therein, and put incense in them before the LORD to morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: [1]*ye take* too
8 much upon you, ye sons of Levi. And Moses said unto Korah, Hear, I pray you,
9 ye sons of Levi: [d]*Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to
10 minister unto them? And he hath brought thee near *to him*, and all thy brethren
11 the sons of Levi with thee: and seek ye the priesthood also? For which cause *both* thou and all thy company *are* gathered together against the LORD: and what *is* Aaron, that ye murmur against him?

12 And Moses sent to call Dathan and Abiram, the sons of Eliab; [e]which said, We
13 will not come up: [d]*Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make
14 thyself altogether a prince over us? Moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vine-
15 yards: wilt thou [z]put out the eyes of these men? we will not come up. And Moses was very wroth, and said unto the LORD, Respect not thou their [f]offering: I have

16 not taken one ass from them, neither have I hurt one of them. And Moses said
unto Korah, Be thou and all thy company before the LORD, thou, and they, and
17 Aaron to morrow: And take every man his censer, and put incense in them, and
bring ye before the LORD every man his censer, two hundred and fifty censers;
18 thou also, and Aaron, each *of you* his censer. And they took every man his cen-
ser, and put fire in them, and laid incense thereon, and stood [g]in the door of the
19 [h]tabernacle of the congregation [i]with Moses and Aaron. And Korah gathered all
the congregation against them unto the door of the [h]tabernacle of the congregation:
20 and the glory of the LORD appeared unto all the congregation. And the LORD
21 spake unto Moses and unto Aaron, saying, Separate yourselves from among this
22 congregation, that I may consume them in a moment. And they fell upon their
faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and
wilt thou be wroth with all the congregation?

23, 24 And the LORD spake unto Moses, saying, Speak unto the congregation, saying,
25 Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses
rose up and went unto Dathan and Abiram; and the elders of Israel followed him.
26 And he spake unto the congregation, saying, Depart, I pray you, from the tents
of these wicked men, and touch nothing of theirs, lest ye be [k]consumed in all their
27 sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every
side: and Dathan and Abiram came out, and stood in the door of their tents, and
28 their wives, and their sons, and their little children. And Moses said, Hereby ye shall
know that the LORD hath sent me to do all these works; [l]for *I have* not *done them*
29 of mine own mind. If these men die [3]the common death of all men, or if they be
30 visited after the visitation of all men; *then* the LORD hath not sent me. But if the
LORD [4]make a new thing, and the earth open her mouth, and swallow them up,
with all that *appertain* unto them, and they go down quick into [m]the pit; then ye
shall understand that these men have [n]provoked the LORD.

31 And it came to pass, as he had made an end of speaking all these words, that the
32 ground clave asunder that *was* under them: And the earth opened her mouth, and
swallowed them up, and their houses, and all the men that *appertained* unto Korah,
33 and all *their* goods. They, and all that *appertained* to them, went down alive into
[m]the pit, and the earth closed upon them: and they perished from among the [o]con-
34 gregation. And all Israel that *were* round about them fled at the cry of them: for
35 they said, Lest the earth swallow us up *also*. And there came out a fire from the
LORD, and consumed the two hundred and fifty men that offered incense.

[1] Heb. It is *much for you.* [2] Heb. *bore out.* [3] Heb. *as every man dieth.*
[4] Heb. *create a creation.*

[a] *conspired* [?] [b] *congregation.* [c] *called of the assembly.*
[d] *Is it too small a thing?* [e] *And they said.* [f] *meal-offering.*
[g] *at.* [h] *Tent of Meeting.* [i] *and*
[k] *swept away.* [l] *that it is not of.* [m] *underworld* [the Sheol.]
[n] *blasphemed.* [o] *assembly.*

TEXTUAL AND GRAMMATICAL.

Ver. 2. We read with KNOBEL וַיִּקְשׁוּ instead of וַיָּקָם, which is inexplicable, for which comp. 1 Kings vii. 25; xvi. 9; 2 Kings xv. 10, 25; Amos vii. 10. EWALD proposes וַיִּקָּהֵל; but, as KNOBEL well remarks, that does not well suit for only four men. LXX.: καὶ ἐλάλησε. VULG.: *ecce!*

We do not adopt the conjecture of our translator, [*viz.*, that given above by Pastor FAY, who in the German original translates the text of Leviticus and Numbers.—TR.]. The difficulty is more easily solved if we omit the ו before Dathan, or take the three Vavs in connection: he took along with him both Dathan and Abiram and also On. Thus Korah is designated as the real author, as also in ver. 22 he is given this prominence. Another explanation, which is also more acceptable than the above conjecture, is the assumption of GESENIUS [*Thes.*, p. 760] that the singular is to be read as plural: Korah, Dathan, *etc.*, took 250 men to them.

Ver. 11. We cannot adopt KEIL's construction: "Therefore thou and thy faction that have joined against Jehovah——and Aaron, what is he, that ye murmur against him?" An *Aposiopesis* that is quite superfluous.

EXEGETICAL AND CRITICAL.

One might call this history a prototype of conspiracy and insurrection. Various party interests, essentially and wholly diverse and mutually conflicting, combine in the element of antipathy against the princely authority of Moses, and the priestly authority of Aaron (one might say against the authority of the State and of the Church). But there rests an obscurity of confusion over this sympathetic conspiracy against the authority appointed by Jehovah, as there could not but be in interests so diverse. Korah with his following (not his sons) is a Levite. Therefore he had himself also a privileged position. But the precedence of the Aaronic priesthood is to him a thorn in the eye. Therefore in reality it is not universal right that he would insist on, but a share in the clerical prerogatives of Aaron. Dathan, Abiram and On, the descendants of Reuben, no doubt have in mind the fact that their ancestor was the first-born, but not the transference of the rights of the first-born to Judah by the Patriarch. It must be mentioned to their praise that the tribe of Judah makes no special claims, but is only drawn into sympathy in a general way. But the real princes of the conspiracy conceal their particular pretensions under the demagogical watch-word: the entire congregation is holy, and under the radical definition of the entire congregation: *they all* are holy (evidently the idea of the *plebiscite*). This watch-word is supported by the reproach: why do ye exalt yourselves over the congregation of Jehovah? In this reproach the conspiracy seems to convert an element of truth into a lie. There was, it is true, a *theocratic* authority over the congregation, that was not mediated by a legal representation of the congregation, yet elements of mediation were still there, the elders, the princes of the tribes, the prophetic voices, enough, a potential mediation by signs of the Spirit was indeed in existence; but of course no organized one. And such an one, too, could only distantly hover before the minds of the people; what the crowd desired was the dissolution of all authority, anarchy. Still the glitter of the idol of freedom and equality was even here so influential, that the whole nation was electrified by it, and they did not notice how they were made the sport of clerical and legitimist party interests. Hence even after the first judgment, there remained still a mutinous disposition that evoked a second judgment. Perhaps, too, this mutinous disposition sprang in part from the recollection of the stern judgment of stoning inflicted on the blasphemer and on the Sabbath-breaker: for here again it is nourished by the embittered feeling at the death penalty inflicted on the conspirators, although that appeared as a divine decree. The excitement, the stormy commotion, and the confusion of the event are reflected in the intricacy of the representation, and this has occasioned no little exegetical confusion which we must try to avoid. [See *Text. and Gram.*, ver. 2].

Evidently there was first a conspiracy that brooded in secret. The original agitators, Korah, Dathan and Abiram, succeeded in drawing to their party representatives from the whole congregation, princes of the particular tribes. Thus they arose against Moses and Aaron. Their cry to these two leaders: **enough for you**, may not be translated by the cool language: let what has been hitherto suffice you. It is a *quo usque* of indignation. To it is attached pretension in quite a radical form. When Moses falls on his face it is because he is in the greatest extremity and needs a divine decision, and looks for it. And on this decision reposes his exceeding bold and surprising answer. Not he will decide, but Jehovah. Let them all present themselves before Jehovah, the next morning even, as would-be priests, with censers, in order to stand before Jehovah along with Aaron in opposition and in rivalry, then Jehovah Himself will decide. According to the law, even the sons of the priests were forbidden to offer strange fire to Jehovah, much more were mere Levites and non-Levites forbidden to sacrifice, let alone to perform the holiest act of offering which was done in the very Sanctuary of the Tabernacle. Hence Moses could not have instituted such measures as he did here, had he not regarded the law as completely broken and suspended. His expedient reminds us of the words of Jesus to Judas: "that thou doest do quickly." With the congregation seduced as it was, Moses could not act with its support; the law could only be restored again by a mighty judgment of God. Still the rebels were not to be left in doubt about the great irony that lay in the admission of this candidating, hence the addition, in which he repeats the word of the Levites as a rebuking echo: **it is enough with you**, upon which follows a reproof. **Hear, ye sons of Levi**, *etc.*, ver. 8. Now he brings home to the Levites that they themselves had received from Jehovah—not from him—a prerogative above that of the other tribes of Israel, by which he lays bare the contradiction in their revolutionary watch-word. He charges them with untruthfulness; it was not the universal priesthood that they wanted, but they were emulous of the high-priesthood of Aaron (vers. 9, 10). Ye rebel, he says, against Jehovah Himself, not, as ye suppose, against Aaron, for he as a man signifies nothing in this business, that ye should murmur against *him* (ver. 11). In other words: your would-be murmuring against Aaron is a rebellion against Jehovah.

And Moses said to call Dathan, *etc.*, ver. 12 sqq. This begins the account of Moses' dealing with the Reubenites. With great penetration he sees through the coalition, and deals with each faction singly, as befitted it. The Korah faction aimed specially at Aaron, and he contended with it accordingly, and, as appears, with such success that the sons of Korah held aloof from the sedition of their father (xxvi. 11). But the Reuben faction was primarily directed against the princely position of Moses himself. He accordingly summons Dathan and Abiram to appear before him, (he does not, as BAUMGARTEN supposes, call on them to make sacrifice); the third, On, appears already or later to have drawn back. Also Zelophehad, an influential man of the tribe of Manasseh, had renounced the general craze. But the Reubenite faction answered roughly and refused obedience to Moses with

malignant irony. **We will not come up**, they said, with reference to the tabernacle that is regarded as an exalted tent. He has brought them out of a land flowing with milk and honey, but not brought them into such a land; he has sorely deceived them, and seems as if he would bore out the people's eyes, *i. e.*, as if he would degrade them to absolute, blind obedience against all private judgment. This reproach, that he desired to rule over them as an absolute despot of the conscience, provoked the extremest indignation of the faithful servant of God, who could appeal to his unselfishness, whereby at the same time the sentiment is expressed that despotism of the conscience always springs from ambition and avarice. **Respect not thou their offering**, (ver. 15) is his prayer—the mildest form in which he could implore the divine vindication of his uprightness.

And Moses said unto Korah, *etc.*, ver. 16 sqq. Here follows the summons already mentioned in ver. 6: appear to-morrow with censers before Jehovah for rivalry with Aaron; only now it is amplified to the effect that the whole company, and as such also the third faction likewise should appear with their censers, the symbols of their pretensions. And they actually appeared. Also the 250 with their censers. **Thus 250 censers**, it is added supplementally; as if we were to say: 250 horse, or so many cowls. The 250 censers instead of the *one* censer of Aaron is the main point. But Korah had contrived that, beside this, the whole congregation appeared before the Tabernacle, if not as his decided adherents, still with the inclination to go over to his party, that stood opposed to the two apparently helpless men, Moses and Aaron. So the crowd of people stood wavering on Carmel, inclined to apostacy, when Elijah contended with the priests of Baal, and so the mass of craven souls mostly stand in decisive crises in which fidelity has to contend with a seductive novelty. But invariably in such a situation there occurs a miraculous turn of affairs: **the glory of the Lord appears.** Thus it appeared as Paul went to Damascus; when Gustavus Adolphus came to Germany; when William of Orange went to England. It is not stated how in the present case it displayed itself to the whole people; how a dread of God developed within the Tabernacle as the entire crowd pressed to the Tabernacle door to profane the sanctuary.

The word of Jehovah: **Separate yourselves from among this congregation that I may consume them**, ver. 21 sqq., was probably manifested to the people only by their seeing Moses and Aaron (likely within the Tabernacle) fall on their faces in prayer. Both act as intercessors and mediators for the erring people. **Ah, great God** (El), **thou God of the spirits of all flesh**, what may that mean? Art Thou not now their Jehovah, still Thou art the almighty God, that rules over the spirits according to their peculiarity, according to the different measures of their guilt and innocence, even if as flesh they appear in a compact mass. As the God that judges the spirits, that looks on the heart, He cannot treat all alike in a deceived people. According to Baumgarten the expression means the same as God of gods; according to Keil, it designates the spirits as creatures; according to Knobel: Author and Lord of all life. The intercession runs: the *one* man, he may have sinned, wilt Thou on this account burst out on the whole congregation? With this the *one* man is of course surrendered to the righteous punishment of God; yet it cannot for that release the whole congregation, but all will depend on who is hardened and who not when the separation is called for between the congregation and the guilty man.

Speak unto the congregation, *etc.*, ver. 21 sqq. From this point the representation becomes difficult. It is assumed that the tents of the Levites did not lie far from those of the Reubenites, Dathan and Abiram. But from what follows it appears that we are to understand a distinction between the Korah faction, or those sacrificing before the Tabernacle, and the faction of Dathan and Abiram, an *itio in partes*, as indeed further on is accomplished a twofold judgment. Then the first direction reads, verse 24: take your stand high up (far enough off) making a circuit of the tents Korah, Dathan, Abiram. In this appears already the idea of the abyss in the earth developed further on. And now there begins a flow of the people from the Tabernacle toward the dwelling of Korah, Dathan and Abiram. We leave at the Tabernacle the men burning incense, but Moses goes now to the tents of Dathan and Abiram. At the Tabernacle the Levites and the 250 censers have apparently come by their rights; now also the Reubenites must be distinguished according to their claims. Korah, too, must follow this main current, which is signified when it is stated that Moses and the elders went in advance. [The omission of express mention of Korah in vers. 27, 32, gives reason for supposing he remained at the Tabernacle.—Tr.]. When the people had stationed themselves, making a circuit of the tents, a position that seemed to prepare for paying homage, then the second direction to the people follows: **Depart, I pray you, from the tents of these wicked men**, *etc.* A ban is pronounced upon them, they shall perish for their sin. Meanwhile Dathan and Abiram, with their families, still stand in the door of their tent as if they expected that homage would be done them. Thereupon Moses announces the decisive sign that was to attest his call (ver. 28). [Dr. Lange paints into this scene too much of what he calls irony. Nothing in the simple account justifies this idea of a mockery, of seeming to set up the 250 Levites as the objects of priestly homage, and then, in their turn, the Reubenites as the objects of princely homage, while Moses himself leads the farce by setting the people around in a circuit, the whole to be turned, in the catastrophe, into a trap for the awful destruction of these parties. **Touch nothing of theirs, lest ye be swept away in all their sins**, shows no pretence of homage, but directly the reverse. Princes do not stand in the door of their tent with their families, even to the little babes, when they would receive homage. This was simply the posture of looking on as passive spectators of their own desertion.—Tr.].

If all goes on as usual with these men, **so that they die a common death** and thus meet the

universal fate of men, **then the LORD hath not sent me**, ver. 29. Then the contrary condition is expressed in a manner that is quite significant: but if the LORD makes something altogether creative, new (בְּרִיאָה יִבְרָא), as it is further defined, then ye shall know that (with a happy turn of expression) these people have rejected Jehovah, *i. e.*, not me, therefore, as this statement quite reminds us of ver. 11: ye conspire against Jehovah—what is Aaron? Blessed men whose guilelessness gave them this assurance, that it was God's affair that was attacked in them (Jno. xx. 23)! How basely this assurance has been abused by hierarchs ancient and modern! But here it proceeds from the testimony of the Spirit of God. The word: if Jehovah shall do something creative, designates the miracle proper. For the miracle is something out and out new in an old familiar sphere of life; a new word as a prophecy (Isa. xlii. 9), a new fact as a miracle in the narrower sense (Jer. xxxi. 22), a new covenant as the unity of the new word and of the new fact (Jer. xxxi. 31), which is celebrated on to eternity in a new song, and, in respect to matter and form (Luke v. 38) proves itself to be the new principle and the impelling power of the world's renovation (Rev. xxi. 5), and also forms the reason for the new life and the new name (Isa. lxii. 2). The new fact that Moses announces will be a miracle of punishment: **the earth will open her mouth and swallow the rebels alive.**—And so it happened; a sudden caving in of the ground swallowed the entire space where the rebels were. The surrounding circle of the people, among whom we are to suppose were the sons of Korah, draws back with terror. It is worthy of note that here, too, the terror of the people (as *attritio*) has no sort of religious manifestation as its consequence. While here the earth swallowed up the greater part of the conspiracy, which is properly designated as that of Korah, in the group of false priests that were offering incense there broke out a fire from the LORD that destroyed them; as in their time Nadab and Abihu were destroyed by fire. Fire from heaven devours the men that committed sacrilege on the true priesthood, on the fire of the Spirit; but under the rebels against the God-ordained earthly power the ground under foot caves in. Moses, however, appears here, too, as the man whose wonderful presentiment becomes a miraculous prophecy by the Spirit of revelation. The discrepancies that KNOBEL has tried to find in this section KEIL clears up.

B.—THE MONUMENT OF THE DIVINE JUDGMENT, AND ON THE OTHER HAND THE MURMURING CONGREGATION.

CHAPTER XVI. 36–50 (HEB. TEXT XVII. 1–15).

36, 37 And the LORD spake unto Moses, saying, Speak unto Eleazar the son of
Aaron the priest, that he take up the censers out of the burning, and scatter thou
38 the fire [a]yonder; for they are hallowed. The censers of these sinners against their
own souls, let them make them broad plates *for* a covering of the altar: for they
offered them before the LORD, therefore they are hallowed: and they shall be a
39 sign unto the children of Israel. And Eleazar the priest took the brazen censers,
[b]wherewith they that were burnt had offered; and they were made broad *plates for*
40 a covering of the altar: *To be* a memorial unto the children of Israel, that no
stranger, which *is* not of the seed of Aaron, come near to [c]offer incense before the
LORD; [d]that he be not as Korah, and as his company: as the LORD said to him by
the hand of Moses.

41 But on the morrow all the congregation of the children of Israel murmured
against Moses and against Aaron, saying, Ye have killed the people of the LORD.
42 And it came to pass, when the congregation was gathered against Moses and against
Aaron, that they looked toward the [e]tabernacle of the congregation: and, behold,
43 the cloud covered it, and the glory of the LORD appeared. And Moses and Aaron
came before the [e]tabernacle of the congregation.

44, 45 And the LORD spake unto Moses, saying, Get you up from among this congre-
gation, that I may consume them as in a moment. And they fell upon their faces.
46 And Moses said unto Aaron, Take [f]a censer, and put fire therein from off the
altar, and put on incense, and [g]go quickly unto the congregation, and make [h]an
atonement for them: for there is wrath gone out from the LORD; the plague is

47 begun. And Aaron took as Moses commanded, and ran into the midst of the [i]con-
gregation; and, behold, the plague was begun among the people: and he put on
48 incense, and made [h]an atonement for the people. And he stood between the dead
49 and the living; and the plague was stayed. Now they that died [k]in the plague
were fourteen thousand and seven hundred, besides them that died about the mat-
50 ter of Korah. And Aaron returned unto Moses unto the door of the tabernacle
of the congregation: and the plague was stayed.

[a] *away off.* [b] *which.* [c] *burn.* [d] *and that.*
[e] *Tent of Meeting.* [f] *the.* [g] *bring it.* [h] omit *an.*
[i] *assembly.* [k] *by.*

EXEGETICAL AND CRITICAL.

The directions to Eleazar, the son and successor of Aaron, vers. 36-40. To him is committed the place of burning in front of the Tabernacle. The fire that is still there is, as something profane, to be scattered away off and thus destroyed. The censers, however, have been sanctified, *not by their having been brought near to the sanctuary*, but by the judgment on the sinners, who sinned against their souls and forfeited their lives. Hence the censers must be gathered out of the burning and be used as plates to cover the altar of burnt-offerings. This would be a monument to the people to warn them of the judgment of God. It was done accordingly.

The murmuring congregation, vers. 41-50. There is presented to us here a very remarkable psychological phenomenon. First, there arises a murmuring in the whole congregation against Moses and Aaron, that comes even to their ears: **Ye have killed the people of the LORD**, 41. At first, therefore, their faith in the sanctity of the fanatics continued, and they went on believing that they were the real people of God, even after the great penal judgment. A similar obduracy and blindness appears also after the judgment on the priests of Baal, after the destruction of Jerusalem, after the Thirty Years' war, as the blame of the last is laid on the Protestants. But how could Moses be blamed for the extraordinary penal judgment, especially when he, on the contrary, had prayed for the preservation of the people excepting Korah? Clearly they must have assumed, either that Moses foresaw the natural conditions of the judgment, say the conflagration proceeding from the burning of incense and the earthquake occasioned along with it, or that he employed magic arts to bring about the calamities. In a word, here superstitious belief in a fanatical idol prevails against the most convincing facts; history is given up for the sake of the delusive image of a would-be idea. And in fact so decidedly is this the case that the congregation make a faction against Moses and Aaron before the Tabernacle. This time the glory of the Lord spreads a cloud of smoke that covers the whole Tabernacle, and behind which disappear from the people the hard-pressed men of God. The meaning of this is: they shall raise themselves (הָרִמוּ) out of this congregation and above it, Jehovah will exterminate this apparently obdurate congregation. The men fall on their faces before the majesty of Jehovah, but an intercession is no more audible (see 1 Jno. v. 16). Rather Moses recognizes that the wrath (קֶצֶף, the forth-bursting wrath) of God, as the real source of all mortal judgments (Ps. xc.), has begun to pour out on the congregation, that outside, therefore, the decreed plague of sudden death (נֶגֶף) had begun. But this time Aaron must intercede as high-priest, and make atonement for the congregation with incense as the symbol of intercession. Thus he must hasten out with the censer into the midst of the congregation. He places himself, burning incense, between the dead and the living; a grand position, rich in symbolical significance. Thus the plague is shut off, interned (אֻצַּר).

The 250 censers of the fanatics effected nothing but deadly fatality; the *one* censer of the true high-priest saves life, conquers death by making a separation between the living and the dead (an antithesis brought out by Kurtz)! It is true that 14,700 had already fallen, apart from the destruction of the faction of Korah. The smoking incense of the high-priest's atonement had here no doubt the same significance that the Brazen Serpent had later (xxi.). It is, therefore, misleading when Keil affirms: the power and efficacy of it did not depend on the inwardness and efficacy of the subjective faith, but had a firm foundation in the objective power of the divine institution. That verges on the *opus operatum*, and the question arises: is not subjective faith reckoned along with the objective institution?

According to Keil, the plague consisted probably in a sudden falling dead, as in the case of a pest that breaks out with extreme violence: "not that we should regard it simply as a plague." But is not also a plague a divine fatality? Of course, after the awful reaction against the penal judgments of God, there must have set in an equally awful reaction of conscience, as in the case of the death of Ananias and Sapphira. The truth of the high-priestly office was of course mightily confirmed by this atonement.

HOMILETICAL HINTS.

ON ALL OF CHAPTER XVI.

The rebellion of Korah. The nature of the spirit of faction. 1) A great common antipathy against the spirit and the law of the rightfully existing order. 2) An agitation of ambitious heads. 3) A coalition of egotistic and opposing interests. 4) A mutinous working up of the masses. The spiritualism of the Levites in

league with the legitimism of the Reubenites and the anarchical lusts of the people. The fanatically anticipated priesthood. A certain disposition of the race of Korah to inspiration appeared in later times through the sons of Korah in the Korahitic poets and leaders of song. On who drew back, the sons of Korah who refused to join in: praise of circumspection and reflection, especially in times of seductive excitement. Moses agitated yet steadfast. How, after his words of reproof to Korah, he seemed to take the position of the opponents and thereby brought about their judgment. The double form of the judgment. The stiff-necked, blind adhesion of the congregation to their betrayers, their aggravated complicity. The great fatality impending over the congregation that was persisting in its blindness, and the atoning priest. The smoke of the censer was the visible image of the compassionate and forgiving intercession. Aaron between the dead and the living, or the most beautiful and exalted moment in his life as priest.

FOURTH SECTION.

The New Miraculous Confirmation of the Aaronic Priesthood.

CHAPTER XVII. 1–13 (Heb. Text XVII. 16–28).

1, 2 AND the LORD spake unto Moses, saying, Speak unto the children of Israel, and take [a]of every one of them a rod according to the house of *their* fathers, of all their princes according to [b]the house of their fathers, twelve rods: write thou every 3 man's name upon his rod. And thou shalt write Aaron's name upon the rod of 4 Levi: for one rod *shall be* for the head of [b]the house of their fathers. And thou shalt lay them up in the [c]tabernacle of the congregation before the testimony, 5 where [d]I will meet with you. And it shall come to pass, *that* the man's rod, whom I shall choose, shall [e]blossom: and I will make to cease from me the murmurings of the children of Israel, [f]whereby they murmur against you.

6 And Moses spake unto the children of Israel, and every one of their princes gave him [1]a rod apiece, for each prince one, according to their fathers' houses, *even* 7 twelve rods: and the rod of Aaron *was* among their rods. And Moses laid up the 8 rods before the LORD in the tabernacle of [g]witness. And it came to pass, that on the morrow Moses went into the tabernacle of [g]witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed 9 blossoms, and yielded [h]almonds. And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the [2]rebels; [i]and thou shalt quite take away their 11 murmurings from me, that they die not. And Moses did *so:* as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, 13 we all perish. Whosoever cometh anything near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

[1] Heb. *a rod for one prince, a rod for one prince.*

[2] Heb. *children of rebellion.*

[a] *of them rods, one for each father's house.* [b] *their fathers' houses.* [c] *Tent of Meeting.*
[d] [*I meet with you,* STIER, DE WETTE.—TR.] DR. LANGE: *where I show myself to you.* [See on i. 1 above.—TR.]
[e] *bud.* [f] *which.* [g] *testimony.* [h] *ripe almonds.*
[i] *that thou mayest make an end of.*

EXEGETICAL AND CRITICAL.

In reference to the connection of this section with the foregoing and following ones, KNOBEL remarks, that this outcry (xvi. 12, 13) would come in very suitably after xvi. 44, 45, but certainly does not belong here a day after the plague had ceased, and when Jehovah was already reconciled (xvii. 10). This critic, who is usually able to discover an interpolation where there is none, passes by the present striking indications of one without further remark. KEIL, on the other hand, finds no difficulty in believing that the story that Aaron's rod brought forth in one night, not only buds, but also blossoms and fruit, is the simple and literal truth. Yet the question presents itself: Was not the confirmation of Aaron by the act of incense-offering, that abated the great pestilence, stronger than the confirmation by the miracle of the blossoming rod, in which Moses alone attended to depositing the rod in the Tabernacle, and which might so easily have occasioned fresh mistrust? If after xvi. 50 we read xvii. 12, there appears a complete connection. And this connection continues in xviii. when it states of Aaron: "Thou and thy sons and thy father's house with thee shall bear the iniquity of the Sanctuary," *etc.* These words stand out like a commentary upon the act of atonement enjoined before. The phenomenon of Aaron's rod blossoming calls to mind the joys and honors of the priesthood, rather than its sufferings and humiliations, and it could hardly call forth a cry of woe from the people, but would sooner evoke a festal celebration. However, if there seems to lie before us here an interpolation of a later date, still we hold fast that it belongs within the sphere of revelation, and refers to some mysterious fact connected with the Aaronic priesthood, to which has been given a symbolic form. The motive of the interpolation here was the desire to put together the various testimonies to the divine legitimacy of the Aaronic priesthood; just as a similar interest occasioned the interpolation of 1 John v. 7, and in like manner the incorporation of the Epistle of Jude in 2 Pet. (see my *Gesch. des apostolischer Zeitalters*, I., p. 156). According to the assumptions of canonical purity, we can understand the interpolations that occur very seldom, and have a motive, easier than we can understand a continuous revision of three chapters with interpolations such as is assumed by our worthy colleague in the work on Daniel in reference to Dan. x.–xii. [see Dr. ZOECKLER's Introd. to Daniel, § 4, Rem. 1, *On the Unity*, and the Comm. at Dan. x.–xii., "*Prelim. Remarks on the Last Vision of Daniel*," and Dr. LANGE's hypothesis regarding Daniel in the volume on Gen., Introd., § 25.—TR.]. The interruption of the connection is here, as in 2 Pet. and in 1 Jno., to be particularly noticed as a specially important indication. Thus also in the book of Joshua we cannot ignore the connection between vers. 13 and 16 of chap. x.

[The result of the foregoing, stated in plain terms, is that there never was such a miracle as the blossoming of Aaron's rod. Nothing is saved by the indefinite notion of "some mysterious fact connected with the Aaronic priesthood, to which was given a symbolic form," unless this very miracle was the mysterious fact, and the symbolism is that of the miracle itself as recorded. Something that was not this miracle, but is recorded as a startling miracle that is incredible, cannot, as regards the record, "belong to the sphere of revelation," for the record is false, and it is the record that is the revelation for us. It reveals nothing if the facts were not so. Moreover the symbolism is nothing without the fact. But if such a miracle was wrought, then it fits into the present history. The abruptness of the account harmonizes with the event. How could such a miracle happen in any other way? Once accept the simple account, and the moral harmony of the events soon impresses the mind, and is expressed by many commentators. Thus CALVIN says: "Although the majesty of the priesthood had been already sufficiently, and more than sufficiently established, still God saw that in the extreme perversity of the people there would be no end to their murmurs and rebellions, unless a final ratification were added, and that, too, in a season of repose, inasmuch as, whilst the sedition was in progress, they were not disposed and ready to learn." And on the outcry of the people, vers. 12, 13, BUSH remarks: "A miracle of mercy seems to have extorted from them the confession which previous miracles of judgment had failed to do."—TR.]

Vers. 2, 3. The twelve rods are taken from the twelve princes of Israel's tribes, according to the rule that the eldest son of a father's house (patriarchate) within a tribe is the prince. Aaron was older than Moses. The rods that they took were not necessarily the staves that they used; they could be fresh rods, and it is an intruded notion of KEIL's to represent here, that the staves, as staves of the head of the house, would signify the man's dignity as ruler, whence the staff of the prince becomes the sceptre. According to KEIL, the explanation of EWALD, that fresh cuttings of the almond tree were taken, and the rod marked with Aaron's name blossomed the best over night, goes flat in the face of the text. Of course this is true regarding absolute literalness. But it is allowable here, too, to look on the letter as anointed with the oil of symbolic-spiritual expression. Moreover, the antithesis: the priesthood did not have its root in natural dispositions and natural gifts, but flowed from the power of the Spirit, sets nature and grace in a false opposition. We know, for instance, that Aaron had the natural gift of eloquence; but the Lord made this the basis of the anointing with the priestly spirit. The almond tree is called the alert, the one early up in reference to blossoms and fruit, Jer. i. 11 [see ALMOND-TREE in SMITH'S *Bib. Dict.* —TR.]

Ver. 5. For the present, the mortal judgment of Jehovah and the subsequent atonement had subdued the murmuring of the people. But it might in the sequel be aroused again. This was to be counteracted by the budding and blossoming of Aaron's rod. Does that mean: the permanent reminiscence of the miracle once

performed, and the knowledge that there was a rod in the Holiest of all, laid beside the ark of the covenant, that the people did not see? [Dr. LANGE seems to hint at an absurdity here. If so, we might reason in the same way about the pot of manna and of the tables of the Law.—TR.] or does it not rather have the symbolical meaning: the staff of the priest must maintain itself in the full recognition of the people by its fresh, spiritual budding, blossoming and fruit-bearing? Any way, the rod in the Holiest of all fell now and then only under the eyes of Aaron, also in chap. xviii. things appertaining thereto are laid on his heart.

Ver. 6. The rods were each designated by the name of the tribal prince that they represented; Aaron's was among the rest—very much as in drawing lots. [The rods were not marked with the names of the tribes, Levi excepted, for which Aaron's name was substituted, as KEIL states. "The Levites had taken part in the late outbreak. It was therefore necessary to vindicate the supremacy of the house of Aaron over them; and accordingly his name was written on the rod of Levi, although, being the son of Kohath, the *second* son of Levi (Exod. vi. 16 sqq.), he would not be the natural head of the tribe." *Bib. Comm.*—TR.]

Ver. 9. As Moses went back and forth alone in caring for the rods, the decision effected by the blossoming rod brought out of the Holiest of all presupposes the most decided confidence, whereas the people saw the atoning cloud of incense. This consideration might also point away to the rich symbolical contents of the passage.

Vers. 12, 13. These outbursts of mortal terror can hardly be referred to the priestly rod. Only the newly decked staff of the pontiff in the middle ages could occasion such an outcry from his associates and the popular masses that were subject to him. On the other hand, they fit perfectly to the story of the terrible judgment of death. [This fact does not conflict with the miracle having its influence also. The ruin that followed their presumption and the proof that Aaron was chosen to stand before God in holy things were fitted to bring them again to the mind they exhibited Exod. xx. 19: "Speak thou with us, and we will hear; but let not God speak with us, lest we die." Only now the feeling is with reference to Aaron, and not Moses, and with reference, not to God's approaching them, but their approaching God.—TR.]

With regard to the almond trees in the peninsula of Sinai, and analogous stories outside of the sphere of the theocracy, and also other interpretations of our text, *e. g.* that Jehovah decided for Aaron's rod by lot, and that then his rod was decked with blossoms and fruit in token of the decision, see KNOBEL, p. 99.

In regard to the number of the rods, it is assumed by KNOBEL and KEIL that Aaron's rod is counted in with the twelve rods, consequently that Ephraim and Manasseh are reckoned as *one* tribe of Joseph ("as Deut. xxvii. 12"). This view is more probable than that of BAUMGARTEN, that Aaron's rod was written on a thirteenth rod.

BAUMGARTEN gives the strongest antithesis to the universal priesthood in the following words: "The rod of the chosen priest must become alive again by the miraculous power of Jehovah, before whose face the rods are laid down. That is, the priest, apart from his office, is a natural man (!), and as such subject to death, and set outside of the power and fulness of life, as a severed and dried staff (one put out of office?). But by the consecration of the holy oil and ornament there comes into him and over him, in the power of Jehovah, the new life of the Spirit, so that he can impart of its fulness to others."

HOMILETICAL HINTS.

Chap. xvii. The budding rod of Aaron with its blossoms and fruit a certificate of his priestly calling. The dry and dead priestly rods as witnesses against a dead priesthood. Against a dead conception of office.

FIFTH SECTION.

The more Definite Signification of the Priesthood and of the Services of the Levites. Rights and Duties.

CHAPTER XVIII. 1–32.

1 AND the LORD said unto Aaron, Thou and thy sons and thy fathers' house with
thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee
2 shall bear the iniquity of your priesthood. And thy brethren also [a]of the tribe of
Levi, the tribe of thy father, bring thou with thee, that they may be joined unto
thee, and minister unto thee: but thou and thy sons with thee [b]*shall minister* before
3 the tabernacle of [c]witness. And they shall keep thy charge, and the charge of all
the tabernacle: only they shall not come nigh the vessels of the sanctuary and the
4 altar, that neither they, nor ye also, die. And they shall be joined unto thee, and
keep the charge of the [d]tabernacle of the congregation, for all the service of the

5 tabernacle: and a stranger shall not come nigh unto you. And ye shall keep the
charge of the sanctuary, and the charge of the altar; that there be no wrath any
6 more upon the children of Israel. And I, behold, I have taken your brethren the
Levites from among the children of Israel: to you *they are* given *as* a gift for the
7 LORD, to do the service of the [d]tabernacle of the congregation. [e]Therefore thou
and thy sons with thee shall keep your priest's office for everything of the altar,
and within the vail; and ye shall serve: I have given your priest's office *unto you*
as a service of [f]gift: and the stranger that cometh nigh shall be put to death.

8 And the LORD spake unto Aaron, Behold, I also have given thee the charge of
mine heave offerings [g]of all the hallowed things of the children of Israel; unto thee
have I given them [h]by reason of the anointing, and to thy sons, [i]by an ordinance
9 for ever. This shall be thine of the most holy things, *reserved* from the fire: every
oblation of theirs, every [k]meat offering of theirs, and every sin offering of theirs,
and every [l]trespass offering of theirs, which they shall render unto me, *shall be*
10 most holy for thee and for thy sons. In the most holy *place* shalt thou eat it;
11 every male shall eat it: it shall be holy unto thee. And this *is* thine; the heave
offering of their gift, with all the wave offerings of the children of Israel: I have
given them unto thee, and to thy sons and to thy daughters with thee, [i]by a statute
12 for ever: every one that is clean in thy house shall eat of it. All the [i]best of the
oil, and all the [i]best of the wine, and of the wheat, the firstfruits of them which
13 they [m]shall offer unto the LORD, them have I given thee. [n]*And* whatsoever is first
ripe in the land, which they shall bring unto the LORD, shall be thine; every one
14 that is clean in thine house shall eat *of* it. Every thing devoted in Israel shall be
15 thine. Every thing that openeth the matrix in all flesh, which they bring unto
the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the firstborn
of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou
16 redeem. [o]And those that are to be redeemed from a month old shalt thou redeem,
according to thine estimation, for [p]the money of five shekels, after the shekel of
17 the sanctuary, which *is* twenty gerahs. But the firstling of a cow, or the firstling
of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou
shalt sprinkle their blood upon the altar, and shalt burn their fat [q]*for* an offering
18 made by fire, for a sweet savour unto the LORD. And the flesh of them shall be
19 thine, as the wave breast and as the right shoulder [r]are thine. All the heave
offerings of the holy things, which the children of Israel offer unto the LORD, have
I given thee, and thy sons and thy daughters with thee, [i]by a statute for ever: it
is a covenant of salt for ever before the LORD unto thee and to thy seed with thee.
20 And the LORD spake unto Aaron, Thou shalt have no inheritance in their land,
neither shalt thou have any part among them: I *am* thy part and thine inheritance
among the children of Israel.

21 And, behold, I have given the children of Levi all the tenth in Israel for an
inheritance, [s]for their service which they serve, *even* the service of the [d]tabernacle
22 of the congregation. [t]Neither must the children of Israel henceforth come nigh
23 the [d]tabernacle of the congregation, lest they bear sin, [z]and die. [u]But the Levites
shall do the service of the [d]tabernacle of the congregation, and they shall bear their
iniquity: *it shall be* a statute for ever throughout your generations, that among
24 the children of Israel they have no inheritance. But the tithes of the children of
Israel, which they [v]offer *as* a heave offering unto the LORD, I have given to the
Levites to inherit: therefore I have said unto them, Among the children of Israel
they shall have no inheritance.

25, 26 And the LORD spake unto Moses, saying, [w]Thus speak unto the Levites, and
say unto them, When ye take of the children of Israel the tithes which I have
given you from them for your inheritance, then ye shall offer up a heave offering
27 of it for the LORD, *even* a tenth *part* of the tithe. And *this* your heave offering
shall be reckoned unto you, as though *it were* the corn of the threshing floor, and
28 as the fulness of the winepress. Thus ye also shall [v]offer a heave offering unto the
LORD of all your tithes, which ye receive of the children of Israel; and ye shall

29 give thereof the LORD's heave offering to Aaron the priest. Out of all your gifts
ye shall [v]offer every heave offering of the LORD, of all the [1]best thereof, *even* the
30 hallowed part thereof out of it. Therefore thou shalt say unto them, When ye
[x]have heaved the best thereof from it, then it shall be counted unto the Levites as
31 the increase of the threshing floor, and as the increase of the winepress. And ye
shall eat it in every place, ye and your households: for it *is* your reward for your
32 service in the [d]tabernacle of the congregation. And ye shall bear no sin by reason
of it, when ye [x]have heaved from it the best of it: neither shall ye pollute the holy
things of the children of Israel [y]lest ye die.

[1] Heb. fat. [2] Heb. *to die.*

[a] omit *of.* [b] shall be. [c] *testimony.* [d] *Tent of Meeting.* [e] *And.*
[f] (*i. e.* as an office presented to them by God). [g] ; *as for all the hallowed things, unto thee, etc.*
[h] *for a portion.* [i] *for dues forever.* [k] *meal-offering.*
[l] *guilt-offering.* [m] *give.* [n] *The first ripe fruits of all that is in their.*
[o] *And its ransom* (as regards the ransom), *from a month on* (when it is a month old) *thou shalt ransom, etc.*
[p] *five silver shekels.* [q] *as a fire-sacrifice.* [r] *it shall be.* [s] *in return for.*
[t] *And no more shall* (omit *henceforth*). [u] *But the* (tribe) *Levi, he shall do, etc.* [v] *heave.*
[w] *And to the Levites thou shalt speak.* [x] omit *have.* [y] *nor die.*

EXEGETICAL AND CRITICAL.

By the saving atonement that Aaron accomplished by his offering of incense as symbol of the sympathetic high-priestly intercession, and with which he stood between the living and the dead, and by the blossoming of Aaron's rod alone effected thereby [!], the priesthood for the entire Old Testament is established as a fact; in other words, the centre of the host of God, as the sanctuary of the holy nation. From the great fact Moses now draws its ideal meaning, the idea of the priesthood, according to which it has by its sympathy to bear on its heart the iniquities of the nation, even the iniquities of the Levites, and the rights and special duties resulting to the priests and Levites from this fundamental obligation.

Our section accordingly subdivides into the following parts: 1) The entire priestly race—especially the high-priest and his sons as atoning mediators, with whom the Levites shall serve as assistants, vers. 1–3 *a*. 2) The limits of the Levitical calling (which the rebellion of Korah would have broken down), especially the limits for the non-Levites, under threat of the divine wrath (death penalty), if they are not observed, vers. 3 *b*–5. 3) The divine good-pleasure in discriminating between the Levites and priests. The Levites are made a gift to the Aaronites, to the Aaronites also the priesthood is presented. They all together constitute the *personel* of the sanctuary, into which no stranger (זָר, Lev. xxii. 10), no one that is not a Levite, no layman, may presume to intrude without incurring the death-penalty. For the whole nation indeed is holy, only the priests are sanctified individually, even the Levites individually are only cleansed, conditionally clean are all that are not unclean, vers. 6, 7. 4) The priestly right of sustenance. It consists *a.* in the heave-offerings, of the sacrifices of Israel, of which only Aaron and his sons may eat, vers. 8–10; *b.* in the heave-offerings of the wave-offerings (the levies of the taxes) which Aaron and his sons and daughters may eat together, the whole of the priestly families, on condition that the individuals are in a state of purity, ver. 11. 5) Specification of the latter income: The first-fruits of oil, new wine, corn, and all fruits of the land: the vows (that devoted to God, חֵרֶם), the first-born, except that the first-born of men and of unclean beasts must be ransomed with five shekels, and that the blood and the fat of the sacrificial beasts must go to the altar; In addition the wave breast and the shoulder of the thank-offering. Thus it is established forever (a covenant of salt), vers. 12–19. 6) The last reward of the priests is conditioned on a divine renunciation, and is great for the individual priest in proportion as he exercises renunciation; he shall not possess a fixed inheritance in Israel; on the contrary, Jehovah Himself will be his inheritance (as *vice versa* he is to be the *clerus* of Jehovah in a particular sense), ver. 20. 7) The revenues of the Levites. In return for their official service they shall receive the tithes that all Israelites are to pay. On the other hand they are in their service to join in bearing the guilt of Israel, and must make no claim to an inheritance of land. But beside, they must pay tithes to the priests of their tithes as a heave-offering to Jehovah, and indeed of all they must give the very best. There is a delicate distinction observed in that the words of Jehovah in ver. 23 are addressed directly to Aaron, who, as mediator of Israel, does not in this business need the mediation of Moses, since it especially concerns his duty, and his rights were already established before; whereas to the Levites Jehovah speaks by Moses when He enjoins that they shall pay the tenth of the tithes to the priests. Moreover the considerate expression is employed: "Ye shall give it as a heave-offering for Jehovah to the priest Aaron," vers. 21–32.

Vers. 1–3 *a.* A discrimination is made between a wider and a narrower sphere of the priestly calling to make atonement. The guilt of the Sanctuary is the guilt that is brought on the Sanctuary; not merely offences against laws for the priests and against the sacred utensils (KNOBEL), nor even the uncleannesses and defects that attached to those that stood in the sanctuary and even to their gifts (for that there was the great Day of Atonement), but all assaults on the central Sanctuary, corruptions of worship, such as the murmuring congregation had given example of; while the high-priestly atonement of Aaron gave an example of bearing (atoning for) the

guilt. To the wider sphere of those that make atonement all the Levites are to belong; they must all jointly feel with an interceding soul what is sinfully done against the priestly institution; but what is done sinfully within this institution Aaron and his sons are to take upon their hearts. Thus the sphere of high-priestly compassion concentrates toward the New Testament. Let thy brethren approach with thee in so far that they cleave to thee (יִלָּוּ conformably to לְוִי). They shall do service to thy service and to the service of the whole Tabernacle. This ordinance of the priestly atonement is the foundation of the whole section, Heb. v. 1 sqq.

Vers. 3 *b*–5. The trespass of the Levites on the sacred utensils would bring mortal guilt not only on themselves, but also on the priests that suffered it.

Vers. 6, 7. The bright side of the Levitical and Aaronic calling. The Levites are made a gift to the Aaronites, and likewise the priesthood is made a gift to them. Their priesthood therefore rests on a double gift of the free grace of God, and in them the Levites too receive a gift. On every hand original claims of right are excluded.

Vers. 8–10. First class of priestly revenues. **Heave-offerings of all the hallowed things of the children of Israel.**—Of the meal-offerings; of the small sin-offerings and guilt-offerings; of all the priests receive their definite portion; of the burnt-offerings of course only the hide. The heave-offerings fell to the priests as out of the fire, so to speak, sacrificial fire; therefore they were very holy, and might only be eaten in the (very holy) fore-court by the high-priest and his sons. The expression: **I give to thee the charge,** מִשְׁמֶרֶת, ver. 8, is referred here to the notion מַשְׂחָה, part, *portio*. But any way, the high-priest was under obligation to maintain the right to the definite revenues.

Vers. 11–19. Second more general class of revenues (see Lev. vii. 33). The wave-breast and the heave-shoulder, and also the first-fruit of every sort (Deut. viii. 8; xxvi. 2, *etc.*). Every thing devoted by a vow (see Lev. xxvii. 28). The *Cherem* in the broader sense, what is consecrated to God.

Ver. 20. Between the renunciation of the inheritance in land, and the corresponding renunciation of the priests and Levites, and their immeasurable reward, there exists an intimate connection. The first particular is the condition of the second, not the second merely a consolation with reference to the first. Of late much has been said of the inferior support of the clergy, very little of the great spiritual indemnity. Of course Jehovah was also the inheritance of the priest and of the Levite only pre-eminently. The Levites receive no possession of land (xxvi. 62; Deut. xii. 12; xiv. 27; Josh. xiv. 3). Their portion is Jehovah (Deut. x. 9; xviii. 2 sqq.). In and with Jehovah they possess every thing. This fundamental law for all the pious is concentrated and illustrated by the priesthood.

Vers. 21–32. The tithes that the Levites receive must in turn be regarded as if they were their natural acquisition in fruits of the land, ver. 27. In this sense they are to pay their dues to the priests, and that, too, the best of what they received. On the other hand, what they receive must be assured to them as much as if it were the yield of a harvest field belonging to them, ver. 30. Therefore they may also take their food any place as they like. The heathen priests were many times better cared for, especially the Egyptian priests with their great landed possessions; on which subject see Keil, *in loc.* How fearfully the possession of land by a priestly class can burden a country and people is taught us by the *Manus mortua* of the Middle Ages. But now-a-days men have the assurance to say that the mediæval chief priest needs a whole territory in order to be able to take care of his office, whereas, now and then, he certainly takes care of it zealously in his fashion without territory.

HOMILETICAL HINTS.

Chap. xviii. The faithful care and protection of the Sanctuary should guard against the judgments of God on the congregation of Israel. The revenues of the priestly race in their spiritual significance. The tithes to the Levites a fundamental form of Israelitish taxes, levies and collections. Hence not to be imposed again in a legal way on the Christian obligation to pay taxes.

The tenth of the tenth a heave-offering for the priests. Thus the members of the church that are most alive are the best supporters of the official pastorate. Care was thus taken that the priests did not receive these revenues directly from the people. Necessity for suitable forms of dues for the clergy.

SIXTH SECTION.

General Means of Purification for those Defiled by Touching the Dead.

CHAPTER XIX. 1–22.

1, 2 AND the LORD spake unto Moses and unto Aaron, saying, This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no 3 blemish, *and* upon which never came yoke. And ye shall give her unto Eleazar the priest, [a]that he may bring her forth without the camp, and *one* shall slay her 4 before his face: And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood [b]directly before the [c]tabernacle of the congregation seven 5 times. And *one* shall burn the heifer in his sight; her skin, and her flesh, and her 6 blood, with her dung, shall he burn: And the priest shall take cedar wood, and 7 hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. 8 And he that burneth her shall wash his clothes in water, and bathe his flesh in 9 water, and shall be unclean until the even. And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of [d]separation: [c]it *is* a purification for sin. And he that gathereth the ashes of the heifer 10 shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 He that toucheth the dead body of any [1]man shall be unclean seven days. He 12 shall [f]purify himself with it on the third day, and on the seventh day he shall be clean: but if he [f]purify not himself the third day, then the seventh day he shall 13 not be clean. Whosoever toucheth the dead body of any man that is dead, and [g]purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of [d]separation was not sprinkled upon him, 14 he shall be unclean: his uncleanness *is* yet upon him. This *is* the law, when a man dieth in a tent: all that come into the tent, and all that [h]*is* in the tent, shall 15 be unclean seven days. And every open vessel, which hath no covering bound upon 16 it, *is* unclean. And [1]whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. 17 And for an unclean *person* they shall take of the [2]ashes [k]of the burnt heifer of pu- 18 rification for sin, and [3]running water shall be put thereto in a vessel: And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that 19 touched [1]a bone, or [1]one slain, or [1]one dead, or [1]a grave: And the clean *person* shall prinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall [m]purify himself, and wash his clothes, and bathe himself in wa- 20 ter, and shall be clean at even. But the man that shall be unclean, and shall not [f]purify himself, that soul shall be cut off from [n]among the congregation, because he hath defiled the sanctuary of the LORD: the water of [d]separation hath not been 21 sprinkled upon him: he *is* unclean. And it shall be a perpetual statute unto them, [c]that he that sprinkleth the water of [d]separation shall wash his clothes: and he that 22 toucheth the water of [d]separation shall be unclean until even. And whatsoever the unclean *person* toucheth shall be unclean; and the soul that toucheth *it* shall be unclean until even.

[1] Heb. *soul of man.* [2] Heb. *dust.* [3] Heb. *living water shall be given.*

[a] *and one shall bring.* [b] *in the direction toward.* [c] *Tent of Meeting.*
[d] *purification* [literally: "water of uncleanness," *i. e.*, for removing uncleanness; similarly "water of sin," viii. 7.—Tr.]
[e] *it is a sin offering.* [f] *absolve.* [g] *absolveth.*
[h] *are.* [i] *whosoever in the open field toucheth, etc.*
[k] *of the burning of the sin-offering.* [l] *the.* [m] *absolve him; and he shall wash, etc.*
[n] *the midst of the assembly.* [o] *And.*

TEXTUAL AND GRAMMATICAL.

[Vers. 13, 20. כִּי מֵי נִדָּה לֹא־זֹרַק עָלָיו. "This is the only instance of מַיִם being construed with a verb in the singular" (Maurer). Such is Ewald's construction also (see §318 *a*), who refers it to a rule that "plurals whose meaning appears as a singular gradually come to be joined with the (verb in the) singular. But the *solitariness* of this (supposed) instance in the case of מַיִם shows that the word retained tenaciously its plural notion, and that in its case there was no gradual change to a use in the singular. The construction given by Naegelsbach, §100, 2, is better. The passive in Hebrew may receive the accusative of the remoter and of the nearer object. In the case before us it is the nearer object. As Naegelsbach says: "it seems that in this case the passive includes the notion of its active." Accordingly the construction would be: for one did not sprinkle the water of purification upon him. But *our* passive with the object changed to subject, as in the text, correctly renders the *meaning*.—Tr.]

EXEGETICAL AND CRITICAL.

Once more the legislation reminds us of the great fatality occasioned by the rebellion of Korah. After this dreadful mortality it became apparent, that it would be impossible to attend to the purification of the persons defiled by corpses by the individual purifications heretofore prescribed. The most numerous priesthood would not suffice for this. Hence a general means of purification is instituted, the sprinkling of the defiled with the ashes of the red heifer dissolved in living water. Compare Keil *in loc.* This institution appears so strange that investigation has been very busy with it. See the literary references in Keil and Knobel *in loc.*

The very fact, however, that a previously existing custom is made an ordinance leads us to go back to the former elements. It is a fine trait of pious humanity that the declaration of the defilement by the dead comes out so gently and gradually. No doubt the defilement by the dead is indirectly included in the law of the guilt-offering (Lev. v. 2, 3), but not so definitely affirmed. One might indeed, by too great severity, easily do injury to the duties of love and compassion. But in the law for the priests (Lev. xxi.) the assumption necessarily crops out that contact with dead bodies occasions defilement. So, too, in the law for the Nazirites (vi.). Here, too, the defilement is fixed at seven days. Thus the ordinance, taken quite generally, is here fixed, and further on with more exact specifications in xxxi. 19, 24. Here a double absolution is commanded, *viz.*, on the third and on the seventh day of exclusion from the congregation. As regards the rite of absolution, the law goes back to what was prescribed with reference to purifying lepers and leprous houses (Lev. xiv.). In the latter case, the material to be sprinkled was the blood of a slaughtered bird dropped into living water into which the other bird has been dipped, combined with cedar-wood, hyssop, and scarlet. Here we have again the living (running) water, only the admixture is not blood but ashes, yet ashes of the blood-colored young cow, and then the additions, cedar-wood, hyssop and scarlet, which are burned in the burning of the cow. But the symbolism is meant to be the same. The red color of the heifer may therefore be better referred to the blood-color than to the color of blooming life. But we must consider that the fresh blood makes the blooming color of life (see below). And if the additions, cedar-wood, *etc.*, symbolize life itself, then the blood, consequently, too, the blood-color, must signify the surrender of life.

This then leads to a further necessary distinction, *viz.*, between death itself and the dead. Death is not only pure in itself, but also purifying (Rom. v. 7), but all that may be called a corpse is unclean, yea, it may even become poison; and not only in a symbolical sense, but also in a physical it is unclean. We must emphasize this distinction, since Keil in many ways confounds, or at least confuse, death itself, and that which is dead, "that *death and mortal corruption* as the embodiment (?) of sin defiles and excludes from communion with the holy God, was a view handed down from the earliest times, from the fall of Adam and its consequences. The whole congregation incurred danger of being infected with the defilement of death." It is a fact that all antiquity saw in death itself a sort of expiation, in the death of one devoted to God the actual expiation. But it is likewise a fact, that all antiquity instinctively saw in the corpses a monstrous peril for the living, and primarily in a physical sense. Everything that, as lifeless stuff, is severed from the actual man, by digestion or disease, and finally by the process of dying, threatens to react against life as a poison, unless it be given back to the elements, the chemical cosmos for dissolution, by the earth or by fire. Hence the defilement by corpses forms the central point of impurity. But this has a great meaning also in a symbolical sense. If it is wicked to wish to rob the living body of truth of a drop of blood, not to speak of a pound of flesh from the side of the heart, it is just as senseless to wish to preserve the dead elements, even though it were done by embalming in beautiful forms, whether of style or of party. Thus the custom of antiquity observed the most various degrees according to which touching the dead was regarded as defiling. See in Knobel, p. 95 sqq., a discussion of this. "The Egyptians appear to have had less stringent notions in this respect," writes Knobel; he might know that the

Egyptians, with their worship of the dead, with their embalming corpses for the mummy pits, represented decidedly the absolute conservatism in this respect. In our time it is known how fearfully a little pestilential poison, or cholera poison may react among the ranks of the living.

And yet the Israelites should bury their dead with sympathy and honorably. Hence only the high-priests and the Nazirites were unconditionally restrained from burials, the ordinary priest to a limited extent, the rest of the people not at all. Rather it is assumed that, according to the law of love, defilements must be unavoidable and occur frequently, so that the exaction of purification can only be met by a general means of purifying. Hence this means is called a fixed statute. Thus a pure life is assured, and also provision is made for the promptings of humanity, and the red heifer (as in the case of the jealousy-offering) is an evidence of a marvelous, deep penetration of the theocratic spirit. It is a monument of divine wisdom in the removal of apparent collisions within the law or in duty.

Vers. 1, 2. **The Red Heifer.**—"This is חֻקַּת הַתּוֹרָה a *statute of instruction*. This combination of the two words commonly used for law and statute, is probably intended to give emphasis to the design of the law about to be given, to point it out as one of great importance, but not as a *decretum absque ulla ratione*, as the Rabbins suppose," Keil. We would read: an ordinance for securing the Torah. Without this expedient, for instance, the law of purification would have occasioned endless offences on the right hand and on the left. The cow, *ὀάμαλις, juvenca*, must be red, free from blemish, not yet subjected to the yoke; all traits of the freshest life. Concerning תְּמִימָה see Keil, [who says that "אַדְמָה, 'of a red color,' is not to be connected with תמימה in the sense of "quite red," as the Rabbins interpret it; but תמימה, *integra*, is to be taken by itself, and the words which follow, '*wherein is no blemish*,' to be regarded as defining it still moré precisely."—Tr.]. But it may be questioned whether the Rabbins are not right in this instance.

"The sacrificial beast must not be a bullock, as in the case of the usual sin-offerings of the congregation (Lev. iv. 14), but a female beast, because the female sex is the one that bears offspring." Much more likely, because the purification was always to be applied only to a certain "number of persons of the nation" (Knobel), as indeed also the sins of individuals were expiated by a female sacrificial beast (Lev. iv. 27). Moreover, in this case, it is not a major trespass that is expiated, but a collective expiation is instituted, that shall constitute a substitute for expiations of the individual defilements (Lev. v. 6). Hence one may not say, the slaughter of the heifer is called, vers. 9, 17, a sin-offering, "in order to remind the congregation that death is the wages of sin." Of course all sacrifices served that purpose in various senses; but here the beast is called sin-offering, because, as general sin-offering, it was to comprehend all individual sin-offerings with reference to defilement by corpses. "The antidote against the defilement of death (!) should be taken from a sin-offering." It would be nearer the mark to say: death was to be put to death by this death of the most perfect blooming life; but what is spoken of here is an antidote against the effect of corpses. An elixir of life is prepared from the ashes of the most beautiful form of life, that is to deprive of its power the defiling (noxious) effects of the form of death, of the corpse. "Of a red color, not because the blood-red points to sin (Hengstenberg, following the Rabbins and earlier theologians), but as the color of the most intense life, that has its seat in the blood, and appears in the redness of the face (the cheeks, lips) (Baehr, Kurtz, Leyrer, *et al.*)," Keil.

Vers. 3–10. **The preparation of the water of purification.**—In this business as in xvii. 1, Eleazer must take the place of his father, since the latter, as high-priest, must keep away from everything connected with corpses, although the high-priest himself administered the sin-offering of a general sort (Lev. iv. 16). Moreover the whole act must be performed outside of the camp, for the heifer is originally no sacrifice, but only the young, fresh blood is made a substitute for many sacrifices. **And one shall bring her forth**, *etc.* The leading out and the slaughtering of the beast was to be attended to by any one, not by the priest. **Sprinkle of her blood seven times**, *etc.* (as in Lev. iv. 17); this the priest did, and with that what was slaughtered was a sin-offering, distinct from a curse-offering, incorporated in the sphere of sacrifices. It is a new feature here, that a sprinkling of blood toward the front of the Tabernacle from a distance, should avail the same as a sprinkling inside of the fore-court. *All aspirations after the true life, even outside of the Theocracy and the Church, tend to Jehovah, and are accepted of Him.* According to Keil, "the victim was to represent those members of the congregation who had fallen victims to temporal death as the wages of sin, and as such were separated from the earthly Theocracy." This would be more according to 1 Pet. iii., iv., than one could demand from the Old Testament: but corpses are what are spoken of here, and not death. The dead person is purified from his corpse. After the sprinkling, the entire heifer is burnt, all the ingredients of this fresh life turn to ashes, ver. 5. Does not this mean: all perishableness of earthly life serves, in the fire of God's government, to abolish the curse of perishableness? Here with the rest is consumed the life of the life, the blood; along with the rest are burned the symbolical attributes of life, **cedar-wood** as macrobiotic life [longevity], **hyssop** as life renewed by purification; **scarlet wool** as the transit of the life through the blood, all which constitutes a concentration toward imperishable life, the sublime life. The persons that perform this ceremony, the priest, the burner, the gatherer of the ashes, have become unclean, but only for one day, because they have performed an act of purification without the camp; Knobel says: "because they acted for those that were unclean;" Keil: the uncleanness of sin and of death had passed over to the sin-offering. One cannot so explain in this way the words: **he that toucheth** the water of purification shall be unclean **until**

even, ver. 21; even the water for sprinkling rendered any one unclean that touched it, although as means of purification it was pure. He is unclean, even if he was not unclean, in so far as he is subjected to the rite of purification. The precious material of the ashes is treasured up in a clean place, but, which is very remarkable, outside the camp. A confession that the Levitical cultus in itself cannot annul the effects of death.

Vers. 11–13. *The use.* Whoever has become defiled from a corpse is unclean seven days. He must purify himself by an absolution (done by sprinkling) on the third and seventh day. In case he omits to do this, he defiles the dwelling of Jehovah and incurs the penalty of death.

Vers. 14–22. *Nearer definitions:* presence in or entrance into a tent of one dead defiles. Every vessel in the tent not closed by a cord becomes unclean. Any one that touches a dead person in the field, or a bone, or even a grave. In each case a portion of ashes is combined with living water and made into water for sprinkling. It is worthy of remark that no priest, no Levite is necessary, only a man that is clean is requisite to sprinkle the tent, the vessels, the defiled men. Free as this form was, its observance was to be correspondingly strict. The penalty of non-performance, which had as its effect the defilement of the Sanctuary, was death. Moreover, the man that accomplished the purification became unclean till evening; not less did every one and everything whom the unclean person touched become unclean till evening. This in legal form is the expression of the reminder of an unspotted and imperishable life. In a symbolical sense, then, the endeavor after complete purity of life is a statute for all time. The first sprinkling occurs on the third day, for the purification must proceed from the spirit; the second on the seventh day, on the day of the Sabbath number, of completed work of purification until the celebration of purity.

HOMILETICAL HINTS.

Chap. xix. The water of sprinkling. The blessing of the most blooming life should deprive of its power the defiling intercourse with the world of the dead, with corpses. The adjustment between piety toward the dead and care for the living. Once again: let one carefully discriminate between death itself and the bones of the dead, corpses. Ashes and water, two combined factors of the purifying preservation of life, emblems of all disinfection in the simplest fundamental form.

SEVENTH SECTION.

Retrospect of the Settlement in Kadesh. Miriam's Death. The Great Mortality. The Destiny of Moses and Aaron to die in the Desert on Account of their Offence at Meribah.

CHAPTER XX. 1–13.

1 [a]THEN came the children of Israel, *even* the whole congregation, into the desert
of Zin in the first month: and the people abode in Kadesh; and Miriam died
2 there, and was buried there. And there was no water for the congregation: and
3 they gathered themselves together against Moses and against Aaron. And the
people chode with Moses, and spake, saying, Would [b]God that we had [c]died when
4 our brethren [c]died before the LORD! And why have ye brought up the [d]congregation of the LORD into this wilderness, that we and our cattle should die there?
5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this
evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither
6 *is* there any water to drink. And Moses and Aaron went from the presence of
the assembly unto the door of the [e]tabernacle of the congregation, and they fell
upon their faces: and the glory of the LORD appeared unto them.
7, 8 And the LORD spake unto Moses, saying, Take the rod, and gather thou the
[a]assembly together, thou and Aaron thy brother, and speak ye unto the rock before
their eyes; and it shall give forth his water, and thou shalt bring forth to them
water out of the rock; so thou shalt give the congregation and their beasts drink.
9, 10 And Moses took the rod from before the LORD, as he commanded him. And
Moses and Aaron gathered the [d]congregation together before the rock, and he said
unto them, Hear now, ye rebels; [g]must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.
12 And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this
13 [d]congregation into the land which I have given them. This *is* the water of [1]Meribah; [h]because the children of Israel [i]strove with the LORD, and he was sanctified in them.

[1] That is, *strife.*
[a] *And.* [b] omit *God.* [c] *perished.* [d] *assembly.*
[e] *Tent of Meeting* [f] *congregation.* [g] *shall.* [h] *where.* [i] *chode.*

EXEGETICAL AND CRITICAL.

Our text has become the knotty point of the greatest misunderstandings. Usually it is understood as follows. The children of Israel came once again to Kadesh in the first month of the fortieth year. And after that, all these things took place that are related afterwards. The most positive facts speak against this fixed assumption. First, the clear testimony of Deut. i. Second, the history of the water of strife. That is to say, had the Israelites made themselves familiar with the neighborhood of Kadesh-Barnea, then they would have known also its water-springs; but according to our passage, they have hardly more than arrived in the desert of Zin, and have as yet found no springs in it. Third, **the people strove with Moses saying: Would that we had perished when our brethren perished before the Lord.** After forty years they could not have spoken of *brothers* that had perished, but only of *fathers*. Almost the whole generation of *the fathers* was now buried. They do not even seem to have experienced as yet the rebellion of Korah, for KEIL justly remarks: "by that they do not mean the rebellion of Korah (KNOBEL), for whose destruction גָּוַע, *exspirare*, is no fitting expression, but those that died gradually during the thirty-eight years." The rest of their complaint, also, agrees better with the beginning of their sojourn in the desert than with a period when they had long since accustomed themselves to the steppe. According to the internal relations, the murmuring at the want of water connects very simply with the murmuring at the want of bread or food at the Graves of Lust (xi.), and falls in the period of the settlement in the desert of Paran, xii. 16.

Accordingly we assume, that the beginning of chap. xx. is to be understood as pluperfect. **Now the children of Israel had come**, *i. e.* the host of God with the whole congregation, **into the wilderness of Zin, and the people encamped at Kadesh.** More definitely the chronological order was as follows. On the 20th day of the second month of the second year (of the Exodus) the Israelites departed from Sinai (x. 11). Since then about a year has elapsed until the settlement in Paran, or till the first month of which our chapter speaks, by which, therefore, is to be understood the third year, because the sentence of a forty years' abode in the wilderness cannot well be set at a later period. Moreover, it must not be left unnoticed, that already after the meeting of the people, chap. xiv., it is said: only Joshua and Caleb shall enter the land of Canaan, so that we must suppose that Moses and Aaron had already received their sentence. It may be further added, that a failure on the part of the great man of God more probably occurred in the first years of his course than at the close, when he was so near his goal.

The motive for the chronological displacement of our history, as was already intimated, was to combine in one account the fates of these two brothers and their sister.

A return of the story to an older history appears to be presented also in the section xxi. 1–3. The account of the defeat of Israel there related is the old story of the unsuccessful raid into the south of Canaan (xiv. 40–45). It is resumed again in this place on account of the vow that Israel made at that time, and now fulfils, of which we will treat further on. Also according to KNOBEL'S way of seeing the matter, the text not only speaks of two periods of abode in Kadesh, but also according to "the Jehovistic document" of a single abode there (p. 103). "The old register of encampments likewise recognizes only one abode in Kadesh."

[On the view that there was only *one* abode in Kadesh, and that the host arrived there not earlier than in the *third* year of the Exodus, and possibly later, see Tr.'s note at the end of chap. xiv. Dr. LANGE'S appeal to Deut. i. is an argument that deserves more amplification. The language of ver. 19, particularly: "We went through all that great and terrible wilderness," implies a longer journey and more varied experience than could be compressed into eighty days or so. The same may be said of ver. 33, which, compared with Num. ix. 15–23, seems to refer to the wanderings from Sinai to Kadesh. —TR.]

Ver. 1. On the desert of Zin and Kadesh-Barnea, see above at xii. 16. On Kadesh see also the article in GESENIUS. According to KEIL and the common view, **the first month** falls in the fortieth year of the Exodus. A difficulty of that view is presented in the inquiry: Why is nothing said of the want of water during the first stay at Kadesh, whereas it is spoken of in reference to the second?

Ver. 4. The displeasure at the want of water again excites the imagination of the malcontents about the deficiencies of the desert in general.

Ver. 6. Moses and Aaron prostrate themselves helplessly at the door of the Tabernacle. To this holy helplessness and surrender, one might say, there corresponds here, too, a wondrous

exaltation. The glory of the LORD appeared to them. Let us here call to mind once more how near to one another are the notions, the appearing of the glory of the LORD, and the appearing of the Angel of the LORD.

Ver. 7. The instruction Jehovah gives is very different from the instruction at Rephidim (Ex. xvii. 5). On that occasion of drought stronger means were used for the miracle. Moses with some of the elders had to go off away from the people; here he was to take a stand opposite the rock with all the elders and the whole congregation. There he had to smite the rock with his staff; but here Moses and Aaron were simply to speak to the rock, *i. e.* in a symbolical sense command the rock, though he was provided with the rod in his hand. The help was to be miraculously near, as it was often prepared for the discoverers of springs in sacred history. Jehovah's directions, therefore, demand of the prophet the most decided confidence and composure of spirit.

Ver. 9. He took the staff **from before Jehovah.** Does that mean: the staff had been deposited in the sanctuary? It was the miraculous rod that he had in his hand when *he* received commissions *from Jehovah.*

Vers. 10, 11. Wherein consisted Moses' sin, in which, as one must suppose, Aaron too was involved as regarded feeling? Absolute unbelief cannot be meant; otherwise it is impossible that Moses would have smote the rock. For it is utterly inconceivable that he acted so in superstitious reliance on the magical effect of his staff. Jehovah's reproof intimates what was the offence: Ye have not unconditionally believed and obeyed me in a way to prove thereby to the children of Israel that I am the Holy One. The bestowal of water should have borne the character of extreme facility and manifested thereby the majesty of the personal Jehovah in His omnipotence and condescension. To His people, despairing from thirst, Jehovah would grant, of free grace and without reproach, *the miraculous fountain.* Moses, on the contrary, did not let himself be freed from his indignation at the people by the sight of the glory of the LORD. His address to the people reproaches them as rebels, and expresses not so much a real doubt about the approaching grant, as a contempt for the "mutinous" nation that really was not worth being helped, especially by such a divine miracle: water from the rock. Then he smites twice on the rock, instead of simply speaking to it, with a displeasure that really wanted to smite the people. This disobedience as to form also comes in for consideration, but is not the chief thing in itself. Yet there is reflected in it a feeling of disgust, of fleshly zeal, by which, as the representative of Jehovah, he obscures and distorts to the people the image of Jehovah Himself. How many zealots act just so in the most glaring way, yet suppose that in that way they glorify God before His people! Let it be noted, that it was only on account of this trait of fanatical excitement of the two men, by which they embittered a great gift of free compassion, an hour of pure grace, that entrance into the earthly Canaan, *i. e.* the ideal completion of their task was denied them.

According to Ps. cvi. 33, a chief stress is laid on the inconsiderate words of Moses, that plainly betrayed his troubled, exasperated feeling. Concerning the fable, falsely ascribed to the Rabbins, that the rock followed the Israelites from Rephidim to Kadesh, see the note of KEIL *in loc.* The symbolical side of the underlying history is brought out in 1 Cor. x. 4. Concerning the rock-fountain at Rephidim, and also concerning the identification of the events, see the *Biblew.* comm. on Exod. xvii. 1, p. 65. Also KEIL on Exod. xvii. 1.

HOMILETICAL HINTS.

Chap. xx. 1–13. The water of strife and the impatience of Moses. The impatience of Moses as the final explosion of a displeasure again and again restrained and subdued through many years, hence not without connection with his seemingly too early death (see Ps. xc.). Here, therefore, was verified the Old Testament saying: "The zeal of thine house hath eaten me up." Still this fate of death also was finally a mercy, and not less a miracle of wisdom. The death of the great brothers and sister.

FOURTH DIVISION.

FROM KADESH ONWARD. FROM THE DEPARTURE TO THE SETTLEMENT IN THE PLAINS OF MOAB.

CHAP. XX. 14—XXII. 1.

FIRST SECTION.

From Kadesh to Mount Hor (CHAPTER XX. 14—XXI. 3). The King of Edom. The refusal of the request for a passage. The death of Aaron at Mount Hor. The expedition against the king of Arad.

A.—THE KING OF EDOM. THE REFUSAL OF A PASSAGE.

CHAPTER XX. 14—XXI. 3.

14 And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy
15 brother Israel, Thou knowest all the travail that hath [1]befallen us: How our
fathers went down into Egypt, and we have dwelt in Egypt a long time; and the
16 Egyptians vexed us, and our fathers: And when we cried unto the LORD, he heard
our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold,
17 we *are* in Kadesh, a city in the uttermost of thy border. Let us pass, I pray thee,
through thy country: we will not pass through the fields, or through the vineyards,
neither will we drink *of* the water of the wells: we will go by the king's *high* way,
we will not turn to the right hand nor to the left, until we have passed thy borders.
18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee
19 with the sword. And the children of Israel said unto him, We will go by the high
way: and if I and my cattle drink of thy water, then I will pay for it: I will only,
20 without *doing* any thing *else*, go through on my feet. And he said, Thou shalt not
go through. And Edom came out against him with much people, and with a strong
21 hand. Thus Edom refused to give Israel passage through his border: wherefore
Israel turned away from him.

B.—THE DEATH OF AARON AT MOUNT HOR. VERS. 22–29.

22 And the children of Israel, *even* the whole congregation, journeyed from Kadesh,
23 and came unto mount Hor. And the LORD spake unto Moses and Aaron in mount
24 Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his
people: for he shall not enter into the land which I have given unto the children
25 of Israel, because ye rebelled against my word at the water of Meribah. Take
26 Aaron and Eleazar his son, and bring them up unto mount Hor: And strip Aaron
of his garments, and put them upon Eleazar his son: and Aaron shall be gathered
27 *unto his people*, and shall die there. And Moses did as the LORD commanded: and
28 they went up into mount Hor in the sight of all the congregation. And Moses
stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron
died there in the top of the mount: and Moses and Eleazar came down from the
29 mount. And when all the congregation saw that Aaron was dead, they mourned
for Aaron thirty days, *even* all the house of Israel.

C.—THE EXPEDITION AGAINST THE KING OF ARAD. CHAP. XXI. 1–3.

1 AND *when* king Arad the Canaanite, which dwelt in the south, heard tell that
Israel came by the way of the spies; then he fought against Israel, and took *some*
2 of them prisoners. And Israel vowed a vow unto the LORD, and said, If thou wilt
indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

[1] Marg. *found us.*

TEXTUAL AND GRAMMATICAL.

Ver. 14. [The travail. DE WETTE: *hardship.* BUNSEN: *calamity, sorrow*].
Ver. 15. [Heb., treat ill, afflict.—A. G.].

Ver. 19. מְסִלָּה a raised road. Causeway used by the king for military purposes.

Ver. 19. [Surely it is nothing. See Exeget. Note, and comp. Gen. xx. 11.—A. G.].
Ver. 20. LANGE; mighty. E. V.: better.
Ver. 24. Lit. mouth.
Ver. 29. [Omit when; insert *and* before they.—A. G.].
Ver. 1. [LANGE: The Canaanite, king of Arad.—A. G.].
Ver. 1. [LANGE: Way of Atharim. But there are no traces of any place bearing this name. The etymology is in favor of the rendering in our version; and the allusion to the tracks in places of the spies would be natural to one writing to Hebrew readers.—A. G.].
Ver. 2. Put or bring them under a ban. Hence the name of the place Hormah: ban.

EXEGETICAL AND CRITICAL.

A. *The King of Edom.* Chap. xx. 14–21.

Israel had made the fruitless effort to penetrate the south of Canaan from the northern part of the Arabian desert, and indeed directly from Kadesh-Barnea (chap. xiv. 40 *et seq.*). They had, after their despondent outbreak and rebellion, and before the failure in their attempt, received direction to proceed by another way—by the way of the Red Sea, chap. xiv. 25. The idea that avoiding the difficult southern border of Palestine, they should turn to the east, lay enclosed in this direction. But the idea was not fruitful, and the undertaking was delayed until near the close of the forty years. The literal interpretation of this passage, as also of the words chap. xiv. 1, has led to those long lines upon the maps which were supposed to indicate the march of the Israelites from Kadesh-Barnea to the Red Sea, and then from the Red Sea back again to Kadesh, with the purpose of immediately returning again to the Red Sea. It is another thing entirely, if we suppose that from their settlement at Kadesh-Barnea, they migrated in all directions seeking pasturage for their herds.* But now the lapse of time itself warns them to depart. Two routes lie open to them; the one direct through the land of the Edomites, the other long and circuitous, stretching around and eastward of Edom. Even the first route would have led them, at least in their departure, in the direction of the Red Sea, especially if they wished to pass at a distance from the capital, Petra. The land of the Edomites was the mountain region east of the Arabah (in its restricted meaning) or of the deep depression between the Dead Sea, and the Ailanitic gulf of the Red Sea, including also the Arabah itself. When KNOBEL says that it extends also some distance to the west of the Arabah, this could only have been true east of Kadesh-Barnea, for otherwise the Israelites would have had to pass through Edomitish territory, as they moved toward the Red Sea.* Kadesh certainly (chap. xx. 16) lay upon the border of Edom. Mount Hor, too, (chap. xx. 23) to which they came first after their departure, was by the coasts or borders of Edom. But in the way to the Red Sea, they might pass almost entirely around the land of Edom, if a peaceable passage through it was refused them. Even then, however, they must have crossed the boundaries of Edom according to Deut. ii. 1. Israel was commanded to respect the tribal relationship with Edom, as also with Moab and Ammon (Deut. ii. 9 *et seq.*; comp. Jud. xi. 17). Moses therefore sought by a warm and friendly message to secure from the king of Edom a free passage through his land. But in the face of every guarantee which he offered, he received only a harsh and surly reply. Further pacific proposals were followed by harsher threats, and a warlike armament against Israel trod, as it were, upon the heels of the returning messenger. This is the starting point in the history of the treacherous brother who appears a foe by the side of Israel down to the final destruction of Jerusalem. The passage in Judges already referred to, indicates that the message to Edom and Moab must have preceded by some time the departure for the Red Sea. [It is clear from xx. 1 compared with xxxiii. 38, that the Israelites must have remained in Kadesh several months. The message was probably sent soon after the congregation had gathered; and the delay was occasioned by the refusal, and the necessary preparations for the long and circuitous march before them. It could not have arisen, as the BIBLE COM. suggests, from a purpose to invade Canaan again from this

* [The repetition of the words "the whole congregation," vers. 1 and 25, seems to imply that the congregation had been partially broken up during the long years of the wandering. The tabernacle formed the centre around which all clustered, and to which smaller or larger portions of the congregation may have returned from time to time. But now the "whole congregation" was gathered. A call from their great leader, or a common impression that some great event was at hand, led the scattered hosts to seek the place where the Tabernacle, the Tent of Meeting was pitched. Modern travellers find the same thing true, with the great Bedouin tribes in our day; a central camp at which the chief resides and sections of the tribe scattered in all directions seeking sustenance for their large flocks and herds.—A. G.].

* For the Arabah see commentary on Joshua, chap. xv. 1-3. [Also STANLEY, *Sinai and Palestine, Appendix*, p. 481. KONBEL refers to ver. 23, chap. xxxiii. 37; Josh. xv. 1-3, as sustaining his view. It might easily occur, too, that the Edomites could defend successfully the steep mountain passes, and yet not prevent the Israelites from crossing their territory which lay in the Arabah or on its western skirts.—A. G.].

quarter when existing obstacles should be removed. The lesson of the thirty-eight years had not been lost, and they were not prepared to brave so difficult a position (see [KEIL below) after the earlier and signal failure.—A. G.].

Vers. 14–16. We can scarcely agree with KEIL that the steep lofty mountain range presented an obstacle, difficult to be overcome if not actually insurmountable, to an entrance into Canaan from the south. The Scriptures give a very different reason. [But the Scripture, while attributing the defeat of the Israelites to the fact that the Lord was not among them, nowhere says or implies that the natural obstacle did not exist.—A. G.]. The invasion from the east had this additional advantage, that it would divide the power of Canaan into two parts. As to the **Angel**, KNOBEL himself understands, but not the writer as he infers, by it the pillar of cloud and fire; the harmony of both ideas never occurred to him, in his eager hunt for contradictions.

Ver. 17. **We will not pass through the fields or through the vineyards**, *i. e.*, not wander about in bye-paths [or rather will guard against any careless or straggling march]. The king's road was the public highway, built and kept in repair probably at public expense, for the march of the king and his army, like the imperial or Sultan's road, as the old broad, public army-roads are called in the east. The references are frequent in the books of travel. SEETZEN I., pp. 61, 132. See also KNOBEL *in loc.* Comp. ROBINSON II., p. 556. According to an early conjecture, which KEIL has adopted, the king's road here led through the Wady El Ghuweir. [ROBINSON, COLEMAN, BIBLE COM. and others, hold the same view.—A. G.]. This road may seem too far to the north, although running directly eastwards from Kadesh. For the Edomitish kings see Gen. xxxvi. 31–39.

Vers. 18, 19. After the refusal and menace of the king, the Israelites explain more fully their purposes. The previous declaration **we will not drink of the water of the wells**, is now explained by the clause **I will pay for it.** רַק "surely, altogether"—it is of no consequence. They will pass along the high-road only on their feet. [The extreme scarcity of water seems to justify the practice of selling what is most free with us. The treasures gathered were guarded so jealously that sometimes they could not be obtained for money. Hence the natural promise here that they would pay for the water.—A. G.].

Vers. 20, 21. The king follows up his threat by mustering an armed force and dispatching it to the border, so that the Israelites were compelled to change their course. Thus they come to mount Hor. [The description seems to imply that the Israelites had little doubt of the success of their message. The proposition was so reasonable, the guarantees were so full, the grounds upon which the request was urged were so strong, that they did not deem it necessary to wait for the return of the messenger. They seem to have started without anticipating the churlish refusal, and only turned southward when they found the passage barred.—A. G.].

B. *The death of Aaron upon mount Hor*, vers. 22-29. "Breaking up from Kadesh the Israelites passed through the Wady Murreh, which runs along the west of the Arabah, to mount Hor. This mountain standing on the boundary (chap. xxxiii. 37) בִּקְצֵה of the land of Edom was located by JOSEPH. (*Ant.* IV. 4, 7), and also by EUSEBIUS and JEROME in the vicinity of Petra. JEROME, *Or mons, in quo mortuus est Aaron, juxta civitatem Petram.* According to modern travellers it is mount Harun, on the northwest side of Wady Musa (Petra). ROBINSON describes it, II., p. 508, as a cone irregularly truncated, having three ragged points or peaks of which that on the northeast is highest, and has upon it the wely or tomb of Aaron, from which the name of the mountain Harun, *i. e.*, Aaron, is derived. There is no reason to doubt the correctness of this tradition. See BURCKHARDT'S *Syria*, p. 715; RITTER, *Erdkunde* XIV., p. 1127," KEIL. [Also STANLEY, *Sinai and Palestine*, pp. 86, 87, *and note.* —A. G.]. Why KNOBEL doubts its correctness is not clearly seen from his arguments, especially as he holds that the "second Jehovistic document" requires that the Hebrews should have marched northeastward through the Wady Murreh and northern Edom (!). But more important considerations meet us. Had the Israelites marched to this mount Harun, they would have gone almost directly towards the army of Edom, directly towards the capital city Petra, and under these circumstances a battle could hardly have been avoided. They would then also, as if in defiance of Edom, have encamped for thirty days over against Petra. The text is plainly opposed to this; they evaded the challenge of Edom; they did not march in an easterly, but southeasterly direction. Besides, the mountain top to which the aged and wearied one was led, need not have been a very lofty one. According to Deut. x. 6, Aaron died at Moserah, and was there buried. It might be inferred, from the immediate connection, that Aaron died here upon the way to Kadesh. But it is merely in passing, and as a reminiscence, that Aaron's death is there referred to. The main thing is the statement that upon the upward journey [*i. e.*, to Kadesh] the rights and positions of the Levites were precisely established, thus this mountain on the upward way became a Levitical mountain, and upon the mountain on the march back, Aaron the head of the Levites died and was buried. In the list of encampments this place is called Moserah, and we must not overlook the fact that it is only two days removed from Hor-Hagidgad. At all events Moserah lay in the direction of the Red Sea, and scarcely in the Edomitic Arabah, but upon its western side and in the desert. [There is clearly no contradiction in the statement that Aaron died at Moserah, and on mount Hor. The camp lay at Moserah probably at the base of mount Hor or upon its lower slopes, while Moses took Aaron and Eleazar his son and ascended the mountain where Aaron died. For the manner in which Aaron's death is referred to in Deut. x 6, see note on that passage, and CURTIS'S *Levitical Priests*, pp. 9, 10.—A. G.].

Vers. 22–24. Hor is not spoken of as a particular mountain, but as a mountain peak in a ridge. [הֹר הָהָר Hor the mountain, *i. e.*, the summit of the mountain; which corresponds precisely to

the description given by STANLEY, *Sinai and Palestine*, p. 86. See also chap. xxxiv. 7.—A. G.]. Aaron's death is announced at Hor, and the ordinances in relation to it follow. Aaron shall be gathered to his people. He is reminded of his transgression at the waters of Meribah. His priestly garments shall be taken from him and put upon Eleazar his son. Thus Aaron dies upon mount Hor, and disappears from the history, vanishes into concealment, as Moses did afterward. Aaron died on the first day of the fifth month, in the fortieth year of the Exodus, 123 years old.

C. *The Expedition against the King of Arad.* Chap. xxi. 1–3. Israel cannot take its departure from the south of Canaan without recalling the disgraceful defeat it had suffered thirty-eight years before, when attempting to enter Canaan from that side. **Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.** — Chap. xiv. 45. The thoughts of the people now turn back to this early history which the writer here speaks of as that which had already occurred. Once the Canaanite king of Arad heard that Israel came by the way of the spies. If we regard Atharim not as the name of a place, but as an appellative name, synonymous with hattarim, **the spies** (KEIL), the notion of an army which had once followed the spies is obviously suggested. We find moreover the king of Arad in the very same region in which the Israelites had formerly been defeated by the Amalekites and Canaanites. Then Hormah was the limit of the overthrow, now it is the goal of the retaliation. Israel at that time made the vow: **If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.**— At last the time of retribution has come. That they did not undertake the avenging expedition from Kadesh, but first from Moserah or Mount Hor, has its ground in the necessity of first removing their wives and children and herds from the scene of danger. Jehovah crowned their retaliatory expedition into the country of Arad with success. The particular and careful designation of the place of battle: **he called the name of the place Hormah** (destruction) shows that they did not destroy the cities of the entire kingdom, but spread terror along its southern boundary, while the complete conquest of the country was left for the subsequent campaigns of Joshua (Josh. xi. and xii.). This successful expedition was the first victory for the new generation, foretokening their great conflict in Canaan, as the later retaliatory march against the Midianites (chap. xxxi.), was the second. The narrative moreover seems to be only of a preliminary and comparatively unimportant event.

The usual assumption that the attack by the king of Arad had not occurred until now is met by strong improbabilities. It is not in the first place a probable assumption that the new generation should figure in a defeat at their first appearance upon the stage; nor that this defeat should have occurred at Mount Hor; and still more is it unlikely that the stricken host should have remained long enough at Mount Hor to gather courage for an avenging expedition. KEIL indeed obviates in part these objections by assuming that the attack had occurred before the Israelites had reached Hor. But it lies directly in the face of the narrative to suppose that the Israelites in their departure had turned back northwards, or to the north-east, and not southwards to the Red Sea. [The narrative seems to imply that the king of Arad, recalling the defeat of the Israelites thirty-eight years before, and thinking that a "fatal blow might be inflicted upon them, now fell suddenly upon them as they were breaking up from Kadesh, and when, in the confusion attending the march, they were unprepared, and **took some of them prisoners.**" There was no serious defeat of the Israelites. It was a mere successful raid upon them, which was punished and avenged as soon as they were encamped at Moserah, or perhaps before they reached that place.—A. G.] "Besides the allusion to Arad here and chap. xxxiii. 40, it appears again Josh. xii. 14 as the seat of a Canaanitish king, Hormah. Comp. Judg. i. 16. According to EUSEBIUS and JEROME, it lay about twenty Roman miles south from Hebron, and still exists in the ruins of Tell-Arad. ROBINSON, II., p. 473, saw it at a distance [see also STANLEY, *Sinai and Palestine*, pp. 160, 161.— A. G.]." KEIL.

Hormah was earlier called Zephath, Judg. i. 17. In reply to the assumption that this expedition against Arad is only an account of the conquest of that city by Joshua. See KEIL, p. 138. [BIBLE COMMENTARY, p. 725. The order of events is clear. The Israelites here having avenged the unprovoked attack upon them and destroyed their cities, and named the place Hormah, departed on their march southwards to compass Edom. When they left, the Canaanites re-occupied the sites of their ruined cities and restored the earlier names. Joshua finds them in possession, completes their overthrow, and at the same time the "ban" under which Israel had placed them. "We have therefore in the passage before us the history of the actual origin of the name Hormah."—A. G.]

DOCTRINAL AND ETHICAL.

The new generation, new offences, new atonements. Defeats and victories.

1. The departure of the new generation commences with an act of pious magnanimity, the message to Edom. It is surely a Christian principle that Christian nations should have a sacred regard for the ties of consanguinity in their relations and intercourse with other nations.

2. At the beginning of the circuitous march around the land of Edom, Aaron dies and is buried on Mount Hor. The solemn formal priestly burial has a close connection with the blessings of the world then, and for succeeding generations. On the contrary it was fitting that the death and the grave of the great prophet Moses should be kept from the public gaze, mantled in mystery and darkness.

3. The investiture of Eleazar has also a grand ceremonial character and significance. It is an impressive symbolical transaction—as the whole typical priesthood has this character. [STAN-

LEY, *History of the Jewish Church*. "The succession of the Priesthood, that link of continuity between the past and present, now first introduced into the Jewish Church, was made through that singular usage preserved even to the latest days of the Jewish hierarchy by the transference of the vestments of the dead High Priest to the living successor."—A. G.]

4. Israel as the people of the law, having their Judaical and punitive character, cannot leave the south region without righting the injury they had suffered from the king of Arad. When the correcting and thus the removing of a moral wrong is at stake, even Christian politics has its strict, stern law.

HOMILETICAL HINTS.

Pacific disposition towards Edom, his brother. Mount Hor, Aaron's goal, Eleazar's starting place. The deferred retribution which impended over the king of Arad.

Vers. 14–22. Peaceableness and contentiousness. Particular regard for kindred races. Going out of the way for the sake of peace, when enjoined and when not. [The request—its reasonableness, its guarantees; the grounds upon which it is urged. 1. The ties of kindred. 2. Their sufferings in Egypt. 3. The deliverance the Lord had given them.—A. G.]

Vers. 22–29. Mount Hor. Aaron's virtues, the connection with Moses, and their common devotion to the people. The subordination of the elder brother to the younger; of the High Priest to the prophet; of the priestly offender, to the stern preacher of reproof. Aaron between the dead and the living. His gentleness and his boldness. Eleazar's ordination following the disrobing of his father. The sorrow of the house of Israel over the death of its High Priest. A comparison of the celebrated mountains of the dead, Hor, Nebo, Golgotha. [HENRY: "Aaron submits to the divine decree cheerfully. He is neither afraid nor ashamed to die. He has comfort in his death: he sees his son preferred, his office preserved." STANLEY. "Mount Hor offered a retrospect rather than a prospect. He surveyed the dreary mountains, barren platform and cheerless valley of the desert through which they had passed; the opposite of that wide and varied vista which opened before the first of the prophets."—A. G.]

Chap. xxi. 1–3. The victory over Arad, or the trial of the young generation. [Their apparent discomfiture; their consequent consciousness of weakness; their acknowledgment of dependence on God, and cry to Him; and their complete triumph. All this finds its analogy in the spiritual life.—A. G.]

SECOND SECTION.

From Mount Hor to the Plains of Moab.

CHAPTERS XXI. 4—XXII. 1.

A.—THE DEPARTURE FROM MOUNT HOR AND THE FIERY SERPENTS.

CHAPTER XXI. 4–9.

4 And they journeyed from mount Hor by the way of the Red Sea, to compass
the land of Edom: and the soul of the people was much discouraged[1] because of
5 the way. And the people spake against God, and against Moses, Wherefore have
ye brought us up out of Egypt to die in the wilderness? for *there is* no bread,
6 neither *is there any* water; and our soul loatheth this light bread. And the LORD
sent fiery serpents among the people, and they bit the people; and much people
of Israel died.

7 Therefore the people came to Moses, and said, We have sinned, for we have
spoken against the LORD, and against thee; pray unto the LORD, that he take
8 away the serpents from us. And Moses prayed for the people. And the LORD
said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall
come to pass, that every one that is bitten, when he looketh upon it, shall live.
9 And Moses made a serpent of brass, and put it upon a pole; and it came to pass,
that if a serpent had bitten any man, when he beheld the serpent of brass, he
lived.

[1] *grieved*, Heb. *shortened*.

TEXTUAL AND GRAMMATICAL.

[Ver. 5. *Light;* LUTHER, DE WETTE, *mean;* BUNSEN, *wretched;* light, not as opposed to solid, but as that which nauseates, disgusts—vile.—A. G.]

[Ver. 6. LANGE: *venomous.* The שָׂרָף, literally burning, denotes with נָחָשׁ and sometimes without (ver. 8, below) a kind of serpent whose bite produces burning heat and thirst. Our word fiery is a good rendering, but is ambiguous. DE WETTE and others retain the Hebrew word Seraphim.—A. G

[Ver. 7. And the people.]

[Ver. 8. omit *Serpent.*]

[Ver. 8. נֵס, *standard.* See Exodus xvii. 15: *Jehovah-nissi.*—A. G.]

EXEGETICAL AND CRITICAL.

KEIL gives as the heading to the contents of this section: "The march of Israel through the Arabah." He starts with the assumption that mount Hor stands near Petra. "Leaving mount Hor, Israel must take the way to the Red Sea, in order to compass the land of Edom, since Edom refused permission to cross its territory, and thus descend the Arabah to the head of the Ailanitic gulf." But if it is settled that the Arabah forms a part of Edom, and if it is further settled that by the command of Jehovah, Israel must pass around Edom, it is impossible that they should have marched through the Arabah on their way to the Red Sea, for leaving out of view the difficulty of their finding sustenance in this narrow rocky valley (see SHUBERT, *Travels,* II. 396), RITTER, *Erdkunde* XIV., p. 1013 [see however, on the other hand, ROBINSON, *Res.* II. 594 seq., and STANLEY, *Sinai and Palestine,* pp. 84, 85.—A. G.], they would be in constant danger of attack by the Edomites and of perishing by the sword with their wives and children. As they came up from Sinai to Kadesh through the desert plateau Et Tih (Paran), so they must have returned through the same desert, although farther to the east, from Kadesh to the Red Sea. The Israelites, it is true, at the end of their march to the Red Sea, must have crossed the limits of the Edomitish territory, as this comes out clearly in Deut. ii. 1. They compassed mount Seir many days, and they were commanded to turn northward, not of course back upon the way they had come, but in a north-easterly direction, which shows that they had reached the extreme limits of the Edomite kingdom, and must now penetrate it, passing over below their brethren the sons of Esau, and below the Arabah (comp. the notes in this Commentary, Deut. ii. 12).

The desert plateau Et Tih was, according to the testimony of modern travellers, far better fitted for the returning path of the Israelites than the Arabah. See extracts in RITTER'S *Erdkunde,* part 14, Book 3, p. 830, *The Central and Northern Routes across the Desert Et Tih to the Promised Land,* from SEETZEN, RUSSEGERS and others. The description of SEETZEN, who went from the north to the south, from Beersheba to Sinai, merits special attention. Here we met several Wadys with broad pasture-lands, our path at times crossing rolling flowery meadows, across heaths blooming with white-flowering heather, now and then by springs or fountains, but also through rocky fields, strewn with flint-stones, while at times also we found "the ground full of holes the homes of serpents, lizards, *etc.*" The fiery serpents cannot therefore be urged with force in favor of the Arabah. [STANLEY, *Sinai and Palestine,* p. 84, agrees with KEIL, and uses this strong language of the Israelites and the Arabah: "It is indeed doubtful whether they passed up it on their way to Canaan; but no one can doubt that they passed down it when the valleys of Edom were closed against them. This was clearly the natural route for them to take; and the very argument which LANGE uses against it—the want of sustenance—seems strongly to favor it. The scarcity of food made them more sensible of their dependence upon the manna, and they wearied with the sameness; **our soul loatheth this vile bread.**—Geographical considerations, the well-ascertained fact that the Arabah abounds in poisonous serpents, and the tenses of the narration all favor the Arabah. The incidents of the later narrative and the easy egress from the Arabah to the plains east of Edom through the Wady Ithm confirm this view.—A. G.]

Vers. 4–9. **And the soul of the people was much discouraged because of the way.** — The young and vigorous generation found the long return journey wearisome, partly because it seemed like a discomfiture, because they so carefully avoided the Edomites, with whom they had recently tried their strength in the region of Arad, and from whom they may have captured large herds, which proved a source of supply in the march. At all events they were greatly depressed. They sighed for a fruitful land, and the manna from a miraculous food, became to them as a light (contemptible קְלֹקֵל) bread, while the usual bread and water were wanting. **They spake against God** (Elohim) **and against Moses.**—It is observable that they did not rebel against Jehovah, but murmured against the divine guidance and the leading of Moses. [There seems to be little ground for the distinction drawn between Elohim and Jehovah as the object of their querulous complaints.—A. G.] Their unbelief grew out of the delusion which the previous generation expressed, that they also, as their fathers, must die in the desert. The punishment laid upon them is commensurate with their less turbulent and violent disobedience. **Then sent Jehovah** (not Elohim) **fiery serpents among the people.**—Here again the judicial providence of God uses the noxious product of the land for punishment, converting the serpents of the desert into a divine punitive visitation.

"**Fiery**, literally burning serpents; so called from the inflammatory nature of their bite, which infuses a burning, deadly poison; as the Greeks also name certain serpents, especially the διψὰς, because its poison wrought like burning fire, προστῆρες and καύσωνες (Dioscorides VII. 13; Aelian, *Natura Anim.* VI. 51), and not because they had fiery, red spots upon their skins, which are frequently found in the Arabah, and are extremely poisonous." Keil. But why should they not have been named from the fiery red color of the serpents, which finds its reflection later in the fiery glow of the brazen serpent? The one quality, however, does not necessarily exclude the other. This is clear from a citation from V. Shubert's *Travels:* "At midday a very mottled snake, marked with fiery red spots and wavy stripes, which belonged to the most poisonous species, as the construction of its teeth clearly showed. According to the Bedouins, these snakes, which they greatly dreaded, were very common in that neighborhood." [For similar occurrences see Strabo XV. 723; XVI. 759, referred to in Bible Com. I. 725.—A. G.] **And much people of Israel died.** Although the swarm of serpents was extraordinarily large, we may suppose that the excitement among the people, the confusion, and their conscience awakened to a sense of their guilt, greatly increased their terror. The voluntary repentance of the people, which was wanting in the earlier generation, shows how greatly the present generation was in advance of its predecessor. They confess that they have sinned against Jehovah their covenant-God, and against Moses, and implored him to intercede in their behalf.

The divine answer is adapted to the situation, shows a marvellous and profound psychological insight, and at the same time is of great Christological and soteriological significance. **Make thee a fiery serpent** (an image of one), **and set it upon a pole** (standard), **and it shall come to pass that every one that is bitten, when he looketh upon it, shall live** (shall not die). Moses understood the command correctly, and made a brazen serpent. This goes to show that the assumption that the serpents were named from their red color is correct. The miraculous result corresponds fully with the promise.

This obscure and mysterious narration rises into great importance in its soteriological aspect, through the application which Christ Himself makes of it to His own life, which He also makes in mysterious words. Many theologians therefore have been earnestly engaged in the explanation of this passage. For the literature see in Keil, p. 179, *note Eng. Trans.*, Kurtz, *Hist. of Old Cov.*, Vol. II., p. 428 [see also Lange, *Com. on John*, chap. iii. 14; Cowles, *The Pentateuch*, has a brief and satisfactory note.—A. G.] Among the explanations of the brazen serpent, the passage in Wisdom xvi. 6, 7. It is a symbol of salvation to remind them of the commandment of thy law. We have a clearer interpretation of the symbol here than we find in some modern theologians. The profoundest, but also the most obscure application of the passage is the word of our Lord, John iii. 14. Keil gives Luther's explanation: "In the first place the serpent which Moses was to make at God's command was to be of brass or copper, *i. e.* of a reddish color, and in every way (though without poison) like those, who from the bite of the fiery serpents were red and burning with heat. In the second place, the brazen serpent must be set upon a pole for a sign. And in the third place, those who were bitten of the fiery serpents and would live must look to the brazen serpent so lifted up; otherwise they could not recover or live."

But this is rather a description of the event than an explanation of the symbol. Hengstenberg's explanation reminds us of Menken: "Christ is the antitype of the serpent in so far as He took sin, the most pernicious of all pernicious potencies, upon Himself, and made a vicarious atonement for it." The great mistake in this explanation lies in the thought that the serpents here typify sin, whereas they were sent as a punishment and an antidote for sin. Men fall into the mistake through the operation of a dead mechanical principle of hermeneutics, according to which the same image, *e. g.*, the leaven, must always represent the same thing.

But the serpents here have, on the one hand, just as little to do with the serpent in Eden, or with the devil, the old serpent, as, on the other hand, they have with the serpent of Æsculapius, the symbol of healing power or virtue. Keil rejects, with good reason, the interpretation of Winer, Knobel and others, that the view common to the religion of antiquity, that the serpent was a beneficent and health-bringing power, lies at the basis of this narrative. On this supposition the direct, immediate view of the fiery (brazen) serpent must have been much more effective. In sharp antagonism to this interpretation stands the view of the dogmatic realists as wrought out by Menken in his *Treatise on the Brazen Serpent* (Works, Vol. VI., p. 351, Bremen, 1858). In this view the serpent signifies in the first place the devil, then sin, then further (in entire consistency with that system) inherited original sin, as it clave even to the nature of Christ, but as the sin of humanity, was extirpated through His sufferings upon the cross. To reach the full import of this thought, Menken supposes that the standard upon which the serpent was placed was the principal standard of Israel, the banner of the tribe of Levi, and this most probably was in the form of a cross, so that the sins of humanity appeared here symbolically upon the cross, *i. e.*, overcome and destroyed. As if the poor bitten Jew himself must have thought of all this, or could even have suspected it. Others hold, Sack, *e. g.*, that the symbolism is not in the figure, but in the lifting up (the lifting up of the serpent, the lifting up of Christ). Ewald places it in the symbolic destruction of the serpents which to the believing one who looked was an assurance of the redeeming power of Jehovah.

If we make this our starting point, which clearly results from the narrative, that the fiery serpents indicate not the sins of Israel, but the counteracting agency of the sins, the punishment, thus also the evil, then the mystery, in its great features, soon comes into the light. The view of evil in the confidence that it is Jehovah's remedy

against sin, this is the main thing. Heathenism proclaims its delusion in two words: sin is merely an ill, an endurable fate, but the ill itself is the real peculiar harm, far worse than the sin. Christendom, on the contrary, in its truth proclaims: sin is the intolerable injury, but the ill result, its consequence, is also its remedy. Thus in the cross, or even in death, in the communion in death with Christ, is salvation. In that case therefore the look to the serpent image taught that the true, peculiar, pernicious, fiery serpents were their murmuring disposition and complaints against Jehovah, while the fiery serpents were sent by God for a little season for a terror and warning. Thus also, according to the epistle to the Hebrews, Christians have become free from the bondage of sin and Satan, since with the look to the cross of Christ they have recognized death as the salvation of the world. When this confidence in the healing power of all pure, divinely destined ill is established, then the heart is fixed. In the restful assurance which the Jew found in his look to the brazen serpent, as it symbolized to him the saving virtue and agency of Jehovah, he lost all dread of the fiery serpents, and could assume towards them the attitude of a conqueror. We know not how in any other way the great pestilential scourges which have descended from heathendom have lost to such an extent, their fearful terrifying sympathetic power, within the sphere of Christendom. A more definite relation between the serpent upon the standard and the Saviour upon the cross, lies 1. firstly in its elevation; it was a raised sign visible to all. The cross of Christ is a sign for the 2. whole world. Then Christ appeared upon the cross, under the assumption by the blinded world, that He was the betrayer and corrupter of men, the serpent in the bosom of the people of God, while in truth He was absolutely the contrary, so that believing humanity must recognize its saving Friend in the form and image of its hereditary foe. Thus He was the antitype of that brazen serpent which had the form of the fiery serpents which filled Israel with dismay, while it was made only as a means of rescue and healing, but at the same time was a symbol of the truth that the external visible fiery serpents did not constitute the real calamity of Israel, but the serpents of cowardice and discontent, comp. Comm. on John iii. 14.

The great impression made upon the Israelites by the brazen serpent, appears from the fact that they took it with them into Canaan, where it was at first regarded as a sacred relic, but at last was destroyed in the time of Hezekiah, as it had become an object of idolatrous reverence (2 Kings xviii. 4).

[Knobel: "In a similar way Alexander lost many men as he marched through Gedrosia, the serpents springing upon the men from the brushwood upon the sand-hills. The Sinaitic peninsula is dangerous to travellers from the number of serpents who have their homes here."—A. G.].

DOCTRINAL AND ETHICAL.

1. ["The heathen view of the serpent as a blessing or healing power, is not only foreign to the Old Testament, but is irreconcilably opposed to the Biblical view of the serpent as the representative of evil which was founded upon Gen. iii. 15. To this we may add that the thought which lies at the foundation of this explanation, *viz.*, that poison is to be cured by poison, has no support in the Scriptures. God, it is true, punishes sin by sin, but He neither cures sin by sin, nor death by death. On the contrary, to conquer sin it was necessary that the Redeemer should be without sin, and to take away the power from death, it was requisite that Christ, the Prince of life, who had life in Himself, should rise again from death and the grave (John v. 26; xi. 25; Acts iii. 15; 2 Tim. i. 10)."—A. G.].

2. [The looking of the bitten Israelite and the looking in obedience to the divine direction, and upon the promise, was a part of the typical transaction; as much so as the lifting up. There is scarcely anything which can better represent the simple act of faith than the looking.—A. G.].

HOMILETICAL HINTS.

[The brazen serpent one of the most significant types of the Old Testament. A proof also of the peculiar and profound attention with which Christ read the Scriptures, and discovered its meaning, when all others had failed. Bible Comm.: "The look to the brazen serpent denoted acknowledgment of their sin, longing for deliverance from its penalty, and faith in the means appointed by God for healing." Henry: "They that are disposed to quarrel will find fault when there is no fault to find. Justly are those made to feel God's judgments, that are not thankful for His mercies. They that cry without cause have justly cause given them to cry out their repentance; they confess their guilt; they are particular in their confession; they seek the prayers of Moses for their deliverance. The provision which God made for their relief, was wonderful, and yet was suited to their case. Observe the resemblance, ① Between their disease and ours; ② Between their remedy and ours; ③ Between the application of their remedy and ours. The brazen serpent being lifted up would not cure if it was not looked upon. They looked and lived, and we, if we believe, shall not perish. It is by faith that we look unto Jesus, Heb. xii. 2.—A. G.].

SECOND SECTION.

B.—STATIONS OF THE MARCH TO MOUNT PISGAH.

Chapter XXI. 10–20.

10, 11 And the children of Israel set forward, and pitched in Oboth. And they journeyed from Oboth, and pitched at [1]Ije-abarim, in the wilderness which *is* before Moab, toward the sunrising.

12, 13 From thence they removed, and pitched in the valley of Zared. From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for Arnon *is* the border of Moab,
14 between Moab and the Amorites. Wherefore it is said in the book of the wars of the Lord,

What he did[2] in the Red sea,
And in the brooks of Arnon,
15 And at the stream of the brooks
That goeth down to the dwelling of Ar,
And lieth [3]upon the border of Moab.

16 And from thence *they went* to Beer: that *is* the well whereof the Lord spake unto Moses, Gather the people together, and I will give them water.
17 Then Israel sang this song:

[4]Spring up, O well; [5]sing ye unto it:
18 The princes digged the well,
The nobles of the people digged it,
By *the direction of* the lawgiver with their staves.

19 And from the wilderness *they went* to Mattanah: And from Mattanah to Naha-
20 liel: and from Nahaliel to Bamoth: And from Bamoth *in* the valley, that *is* in the [6]country of Moab, to the [7]top of Pisgah, which looketh toward [8]Jeshimon.

[1] Marg *heaps of Abarim.*
[2] Marg. *Vaheb in Suphah.*
[3] Marg. *leaneth.*
[4] Marg *ascend.*
[5] Marg. *answer.*
[6] Marg. *field.*
[7] Marg. *or the hill.*
[8] Marg. or *the wilderness.*

TEXTUAL AND GRAMMATICAL.

Ver. 14. [וְהֵב which our version after the older Jewish commentators renders gave, or did, is now regarded as a proper name. סוּפָה not the sea, nor any proper name, but as in Nah. i. 3; Job xxi. 18, to destroy or overthrow as by a whirlwind.—A. G.J.

Ver. 14. [Brooks, better valleys. Hirsch., the brooks or wadys forming the Arnon.—A. G.].

Ver. 18. Digged or delved with the sceptre מְחֹקֵק or ruler's staff, Gen. xlix. 10. Our version gives the sense accurately.—A. G.].

Ver. 20. The margin rendering, wilderness or waste, is preferable.

EXEGETICAL AND CRITICAL.

The different and apparently conflicting representations as to this march, leave us in great uncertainty. It is necessary therefore to come to the defective, but established historical data of the Bible. It is clear from Deut. ii. 4-8 that the Israelites merely crossed from Ezion Geber the land of the Edomites, on the further side of the Arabah, but did not pass through its length; that they avoided, with the greatest care, the Moabitish territory also, so far as it was inhabited, and in like manner the country of the Ammonites. They thus sought, going out from Ezion Geber, to reach the east side of the kingdoms of Edom and Moab, and marched northwards, keeping along the line between their borders and the Arabian desert, till they touched the region of Ammon. The first station which they reached after leaving the undefined place of the fiery serpents was, according to the narrative here, Oboth, and from Oboth to Ije-Abarim, in the desert eastward of Moab. We may

conjecture that Oboth lay on the eastern border of Edom as Ije-Abarim was upon the frontiers of Moab. In the list of stations, chap. xxxiii., they went from Hor to Zalmonah, from there to Punon, and then to Oboth. One of these stations may well have been the undetermined place of the fiery serpents. The record here is so closely connected with the list of stations in chap. xxxiii. that they must be considered together, and we defer the full investigation until that point in the narrative is reached. We confine ourselves here to that which comes in direct connection with the text. [LANGE holds the identity of Hor and Hor-hagidgad; of Oboth and Ezion Geber; of Jotbath and Zalmonah, both suggesting the idea of a shaded, well-watered oasis; that Ebronah designates, with tolerable certainty, a crossing place, in which sense it corresponds with Punon (derived from פָּנָה to turn); and that near Ezion-Geber or Oboth they left the plain Et Tih and crossed the Arabah. His theory is constructed on the supposition that they did not march down the Arabah from Hor or Moserah. KEIL thinks that Punon is doubtless the same with Phinon, a tribe seat of the Edomitish Phylarch, a village between Zoar and Petra, from which, according to JEROME, copper was dug by condemned criminals. He is compelled however to place Punon to the east of the lines from Petra to Zoar. The localities cannot be certainly identified at present. We may hope for that in the future progress of geographical discoveries. But the general direction is now well-nigh beyond question. They descended the Arabah to the mouth of the Wady El Ithm, which opens a few hours north of the Akaba or Ezion Geber, and gives easy access to the eastern plain. They then skirted the elevated plateau of Idumea, and began to turn to the north, following essentially the same route taken by the caravans of the present day. The character of the country prevented the Edomites from contesting their passage in this direction. BIBLE COM. regards the name Oboth as identical with the present pilgrim halting-place, El Ahsa. "The name Oboth, denoting holes dug in the ground," being the plural of אוֹב. The term *hasy*, of which Ahsa is the plural, has the same meaning, and thus the modern station corresponds to the ancient both in name and place." All that seems certain, however, is that the place must be sought in the desert on the eastern skirts of Edom or Idumea.—A. G.]. From Oboth they came to Ije-abarim, **in the wilderness which is before**, east of Moab. KEIL translates "ruins of the crossings," and thinks the place must be sought for north of the Wady El Ahsy, which divides Idumea from Moab. GES., while he renders עִיִּים ruins, translates the phrase, tops of the mountain-chain Abarim. We must take a view of this eastern country or we shall fail to have any clear notion amid the confusion of conjectures. The land of Canaan itself is a region of alternate lowlands and highlands. The low-lying coast region is succeeded by the highland of the western mountain plateau; the valley of the Jordan by the Perean highlands. This type appears of a more decided character as we approach Arabia. The Jordan valley is prolonged in the Ghor and the Arabah, the Perean highlands in the mountain range of Abarim, which extends through the land of the Amorites, of Moab and of Edom. This mountain region terminates on the west in abrupt lofty masses, while on the east it slopes off into the first desert table land. This again is bordered by a loftier mountain chain, standing out as high mountains on the west, but falling off eastward into the wide desert plateau towards inner Arabia. This range belongs to the great encircling wall which girts around the larger part of Arabia. The highland of Abarim, however, like the lower regions toward the Ghor, is crossed from east to west by great wadys, which at last break down into mountain gorges. The name Abarim may be regarded as signifying that the heights of these mountains stretch away from and beyond all these ravines and torrent gorges. The Israelites appear to have encamped often by the fords of these streams, as they passed along the eastern edge of the inhabited mountain region, to avoid, as far as possible, the peopled regions of Moab and Edom. Thus they first encamped at Ije Abarim, *i. e.*, probably the ruins of the mountains rent by the Wady El Ahsy (in its lower stretches called El Kereky) over against the city Ar in Moab. They then **pitched in the valley of Zared.**—We much prefer to leave the Wady Zared undetermined, than to regard it as Wady Kerek "in the midst of the land of Moab," or even the Wady Kerek "in the upper part of its course." ["It is to be identified with the Wady Franjy, the main upper branch of Wady Kerek. The word Zared signifies "osier;" and, remarkably enough, the Wady Safsaf, Willow Brook, still clings to the tributary which unites with Wady Franjy below Kerek." BIBLE COM. —A. G.]

Farther on they came to the Arnon, which divides the land of the Amorites from that of Moab, and encamped beyond the wady. Since the Arnon is formed by several smaller streams, and in its lower course passes through deep gorges, which would not admit of the passage of an armed host, it has been justly inferred that the passage was effected in the upper part of its course, and where the affluents still flowed apart. [RITTER quoted by KEIL: "It is utterly inconceivable that a whole people, travelling with all their possessions, as well as with their flocks, should have been exposed without necessity to the dangers and enormous difficulties that would attend the crossing of so dreadfully wild and so deep a valley, and that merely with the purpose of forcing an entrance into an enemy's country." —A. G.] We come now to a very obscure passage, vers. 14, 15. The Sept. renders the passage singularly, but yet with a correct apprehension of the fundamental thought: *τὴν Ζωὸβ ἐφλόγισε καὶ τοὺς χειμάρρους Αρνῶν, καὶ τοὺς χειμάρρους κατέστησε κατοικῆσαι Αρ, καὶ πρόσκειται τοῖς ὁρίοις Μωάβ.* The Vulgate, in doubt as to the *ἐφλόγισε* of the Septuagint, translates: *Sicut fecit in mari rubro, sic faciet in torrentibus Arnon. Scopuli torrentium inclinati sunt ut requiescerent in Ar, et recumberent in finibus Moabitarum.*

Since it is plainly the passage of the Arnon which is celebrated, it is difficult to see why LUTHER with others should cut the knot as he does and render Vaheb in Supha and the brooks

of Arnon. And it is still harder to understand why KNOBEL also should read Vaheb in Supha, and add a senseless supplement. [KNOBEL supposes the verb to be supplied, and refers to the Amorites, *viz.:* they possessed Vaheb in Supha as their southern limit.—A. G.] KEIL explains the passage by referring to the capture of the region by storm, although there has been thus far no allusion to a warlike attack. [So also BIBLE COM., KURTZ, HENGSTENBERG.—A. G.]

We offer the following translation:—

And onward unto the Red Sea (הַסּוּף or יַם־סוּף) and (unto) the brooks of Arnon, and unto the upper current of the brook which reaches unto the dwelling of Ar, and leaneth upon the border of Moab. The passage will then stand connected with the crossing of the Arnon. It compares the passage of the separated streams of the upper Arnon with the passage of the Red Sea. It sees in both events something alike, a heroic deed, corresponding to the divine summons or call. The הַבָּה, come on, appears here in הַב or יְהַב and הַ־ of direction as the suffix of the noun סוּף. What motive could there be for the celebration in a heroic song of a mere geographical notice in and for itself? The Sept. *εφλόγισε* may mean He glorified, made to shine the Red Sea and the brooks of Arnon, *viz.*, through His leading and power. The Vulg. gives us a peculiar idea of the passage: as He did in the Red Sea, so He will do in the brooks of Arnon. The rocks of the torrents were carried down, so that they first rested in Ar, then lay on the borders of Moab. For the distinction between the Arnon referred to and the modern Ar in Moab, see KEIL [also HENGSTENBERG'S *Gesch. Bileams*, BIBLE COM., KEIL. The Ar here referred to is the city of Moab on the border of Arnon, which is at the end of the Moabitish territory (chap. xxii. 36). It was called Areopolis by the Greeks, and probably stood at the confluence of the Lejum and Mojeb in the fine green pasture land in the midst of which there is a hill with some ruins. This Ar is not to be identified with the modern Areopolis in Rabbah, which stood six hours south of the Lejum.—A. G.] **The book of the wars of the Lord.**—Some have regarded it as an Amoritish book of the conflicts of Baal; others attribute to it a late origin in the time of Jehoshaphat; but it clearly belongs to the Israelitish epic, and from its marks of extreme simplicity may be regarded as the first new awakening of inspired song in the rejuvenated Israel. The book is named only here, but the new poesy bloomed in other productions—especially in the song of the well. [The reference to this book has been seized upon by the negative critics as a grave objection to the Mosaic authorship of Numbers. "They have thought it incredible that such a work should have been extant at the time of Moses. But there is nothing more natural, or which occurs more constantly in the progress of humanity under like circumstances, than a body of song bursting out irrepressibly with the new fresh life of a people and commemorating the great events in its early history. As BAUMGARTEN well observes that such a book should arise in the days of Moses, is so far from being a surprising fact, that we can scarcely imagine a more suitable time for the commencement of such a work. To the cavil that the wars of the Lord had scarcely begun when Moses died, and hence they could not have been referred to in any work written by him, HENGSTENBERG replies: When Moses wrote the Amalekites, the king of Arad, the king of Sihon, and Og king of Bashan, were all conquered. But the idea of the wars of the Lord in the usage of the Pentateuch is much wider than this (comp. Ex. xii. 41, 51; xiv. 14, 25; xv. 3; Num. xxxiii. 1). All the signs and wonders in Egypt were regarded as a contest of Jehovah against Egypt and its gods; the march through the desert is the march of an armed host of whom Jehovah is the leader, so that there was the richest material for a book. And the very object of the book is to glorify the leading of Jehovah as He brings His people on their way." So also STANLEY, *History of the Jewish Church*, vol. I., p. 207.—A. G.].

And from thence they went to Beer—well or place of wells. The encampment is marked by a longed-for well in which the promise of Jehovah is accomplished through human effort. This well was dug by the princes with their sceptres, *i. e.*, under their leading, greeted by the festal hymn of the people and embalmed in a song. The fountain thus praised lies still in the open desert somewhere. The place cannot be definitely determined, probably is the same with Beer-Elim in the north-east of Moab. **And from the desert they went to Mattanah.**—They pushed their way into the inhabited territory of the Amorites to the west or northwest. It was not their purpose to enter the land of the Amorite in a hostile manner, for the goal of their journey lay across the Jordan. The reference in Deuteronomy: Then sent I messengers out of the wilderness of Kedemoth (the east) unto Sihon king of Heshbon with words of peace, Deut. ii. 26, is to this time and place. But when Sihon refused them a peaceable transit, the conquest of his land took place by divine command, (Deut. ii. 31, see also KEIL, p. 150). The encampments after that at the "well" or Beer, must have preceded the later-mentioned war with Sihon, since the advance of the great mass of the people must have been protected by a victorious warlike expedition, which must have been sent out between the stations Beer and Mattanah. The engagement took place at Jahaz [KEIL Jahza] on the border of the Amoritish territory toward the desert. The desire of the writer to complete the list of stations led him to anticipate the record of the last encampments, and this the more that he might connect the subjugation of Og in Bashan with the victory over Sihon; as indeed it was only after the destruction of Og from the land of the Amorites, that the peaceful settlement of the people in the plains of Moab, took place (comp. ver. 31 with xxii. 1). For the comparison of the stations in this section with the general register, chap. xxxiii., see that chapter and notes. [Aside from any successful identification of the places mentioned, two principles, as KURTZ, *Gesch. d. Alt. Bund.*, Vol. II., 453 well argues remove all difficulty. In the first place we are to bear in mind that the encampment of such a vast body, especially when they reached a cultivated and thickly settled region,

must have included a number of places, some of which may appear in one record, and others in another, while both are strictly accurate. But it is more important to observe the diversity in the character of the different records. Chapter xxxiii. is purely statistical. The author there enumerates only those stations, *i. e.*, regular encampments, where Israel made a considerable stay, and hence not only constructed an organized camp, but set up the tabernacle. Here his interest is not statistical, but historical, and only those places which were of historical importance are mentioned. Hence the names of the stations between mount Hor and Ije-abarim, are omitted in this record, for they were of no historical moment, while we have a larger number between Ije-abarim and the plains of Moab because they were historically memorable, although they may not have been regular encampments.—A. G.]. We content ourselves here with a mere outline of their march through the eastern desert. Going up Wady El Ithm, and crossing the border of Edom, they were free to wander through the worthless common domain of the desert until they reached Beer—probably Beer-Elim—the well which the princes dug with their staves, *i. e.*, presumably acquired as military leaders. Then they moved to Mattanah, *i. e.*, gift, because it was the first camping place in the dominion of the Amorite king Sihon. They must now have passed the field of conflict with Sihon, for (ver. 23) Sihon went out against Israel into the wilderness. The Israelites moreover could not have settled peaceably in the Amoritish country without some victory like this. **And from Mattanah to Nahaliel,** "Rivers of God." The name corresponds to the description: Abarim before Nebo. We are ever coming back to the mountain chain Abarim. Nebo, without being definitely determined, may be regarded as forming one of the peaks of Pisgah lying over against Jericho. In this region where several wadys empty into the Jordan, and where the long-wished for Jordan valley first appeared in sight, they may well have said Nahaliel, "rivers of God." KNOBEL. [KEIL, KURTZ, BIBLE COM.], identify this place with Encheileh, which now lay far behind the Israelites. [KEIL: Encheileh is the name given to the Lejum until its junction with the Saide. The Israelites then went from Beer northwesterly to Mattanah or Tedun, and thence westerly to the northern bank of Encheileh. —A. G.]. **And from Nahaliel to Bamoth.** We can scarcely regard Bamoth (heights), with KEIL and others, as identical with Bamoth-Baal, since Israel had before this encamped at Nebo, and certainly had passed the place where Balaam was first solicited to curse Israel. The people were at first busy in taking possession of Heshbon, at the same time capturing Jaazer on the extreme eastern border toward the land of the Ammonites. Then their course lay northwards towards Bashan, and Og, king of Bashan, came out to meet them at Edrei. But as Edrei is found far to the north in Bashan, it is not to be supposed that the armed host should have left the people behind them defenceless in the plains of Moab, where Balak might easily have destroyed them. We therefore accept fully the conclusion that Bamoth, which is here mentioned, was the basis of their warlike operations against Bashan in upper Gilead. Places bearing this name "heights" are common all over the world. After the conquest of Bashan they returned nearly to their former position in the plains of Moab. [**The top of Pisgah which looketh toward Jeshimon**: across the desert. KEIL: "The field of Moab was a portion of the table-land which stretches from Rabbath Ammon, to the Arnon, and which extends to the desert of Arabia towards the east, and slopes off to the Jordan and the Dead Sea towards the west. The valley in this table land was upon the height of Pisgah, *i. e.*, the northern part of the mountains of Abarim, and looked across the desert Jeshimon. Jeshimon, the desert, is the plain of Ghor El Belka, *i. e.*, the valley of desolation on the north-eastern border of the Dead Sea. The valley in which the Israelites were encamped is to be sought for to the west of Heshbon, on the mountain range of Abarim, which slopes off into the Ghor El Belka." KURTZ holds the same view and identifies this position with the field of Zophim, chap. xxiii. 14. BIBLE COM.: "Pisgah was a ridge of the Abarim mountain westward from Heshbon, and Nebo a town on or near that ridge, and apparently lying on its western slope." See also GROVE'S *Art. Moab*, SMITH'S *Bib. Dict.*, PALMER, *The Desert and the Exodus*, Vol. II., p. 472 *et seq.*—A. G.].

DOCTRINAL AND ETHICAL.

1. [God ever leads His people by a way which they know not, but leads them safely and well. They pass through the wilderness, but come out upon the top of Pisgah and then across the Jordan. All along the fountains spring up—not without human agency, and yet flowing with the fulness of divine blessing.—A. G.].

2. [The doctrine of God's providence, and the duty of an implicit trust in it; of a hearty and cheerful compliance with it; and the safety and welfare of those who so yield to it are clearly seen in this narrative.—A. G.].

HOMILETICAL HINTS.

The march as it overcomes all obstacles. The passage over the river of Arnon, a reminiscence of the passage through the Red Sea, and a pledge of the passage over the Jordan. [HENRY, ver. 10. "It were well if we would thus do in our way to heaven, vers. 14, 15, what God has wrought for us, what He did at such a time, and in such a place ought to be distinctly remembered. ver. 18. God promised to give them water, but they must open the ground to receive it. God's favors are to be expected in the use of such means as lie within our power." The wells—"fountains"—along the way. WORDSWORTH refers upon the wells of the Bible to Gen. xxi. 19, 31; xxiv. 13; xxvi. 15; xxix. 10; Ex. ii. 15; iii. 1; John iv. 6. Moses gathers the people, God gives the water. This is a work which God is ever doing in His church. He gives the waters in His holy word, in His blessed Son of whom Moses wrote, and in the living waters of the Holy Spirit whom Christ sent.—A. G.].

SECOND SECTION.

C.—Sihon king of the Amorites, and Og king of Bashan.

CHAP. XXI. 21—XXII. 1. DEUT. II. 26—III. 22.

21, 22 And Israel sent messengers unto Sihon king of the Amorites, saying, Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the king's *high* 23 way, until we be past thy borders. And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against 24 Israel. And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of 25 the children of Ammon *was* strong. And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the [1]villages thereof. 26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto 27 Arnon. Wherefore they that speak in proverbs say,

Come unto Heshbon,
Let the city of Sihon be built and prepared:
28 For there is a fire gone out of Heshbon,
A flame from the city of Sihon;
It hath consumed Ar of Moab,
And the lords of the high places of Arnon.
29 Woe to thee, Moab!
Thou art undone, O people of Chemosh:
He hath given his sons that escaped,
And his daughters, into captivity
Unto Sihon king of the Amorites.
30 We have shot at them;
Heshbon is perished, even unto Dibon,
And we have laid them waste even unto Nophah,
Which *reacheth* unto Medeba.

31, 32 Thus Israel dwelt in the land of the Amorites. And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 And they turned and went up by the way of Bashan: and Og the king of Bashan 34 went out against them, he, and all his people, to the battle at Edrei. And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto 35 Sihon king of the Amorites, which dwelt at Heshbon. So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

CHAP. XXII. AND the children of Israel set forward, and pitched in the plains of Moab on this side Jordan *by* Jericho.

[1] Heb. *daughters.*

TEXTUAL AND GRAMMATICAL.

Ver. 27. Bunsen, De Wette: the poets; Zunz, Hirsch: the proverb speakers. [The Heb. מַמְשְׁלִים to make like, very aptly designates Heb. poems in which one was made like, parallel, to another.—A. G.].

[Ver. 30. Lange, we came upon them. Bunsen, Fuerst, Ewald, we have burned. Zunz, we have thrown them down. Hirsch, we came and overthrew them. נִירַם formerly regarded as a noun, is now accepted as the first person plu. Imp. Kal. from יָרָה with the suffix of the 3d person. Hirsch makes a fut. Kal., and refers for suffix to Ex. xx. 30.—A. G.]

Ver. 30. אֵשׁר Keri אֵשׁ, and hence is rendered by De Wette and others, a fire, burns to Medeba.

Chap. XXII. Ver. 1. Plains. Keil, Steppes of Moab. Lange, fields.

EXEGETICAL AND CRITICAL.

The message of Israel to Sihon king of Heshbon, is like that sent to the king of Edom. We learn from Judg. xi. 17, that a similar message was sent to Moab; and we may infer, therefore, that besides a direct passage through Edom, they entertained a hope that they might press rapidly on between the end of the Dead Sea and the Edomitish territory, without seriously irritating the Edomites; as indeed they had later to cross the southern extremity of the land of Edom. Israel had originally only the promise of Canaan west of the Jordan. Even Peræa was not included in the promise. This limitation was carefully regarded in the message to Sihon. But since the Amorites at Heshbon, were included in the condemnation of the Canaanites, so the Israelites were not only at liberty to force their way through their land, but were under obligation to do so by the injunction of Jehovah. How Og, king of Bashan, in the northern part of Gilead, became involved in the conflict, is not explained; a sufficient explanation may be found in the fact that the successful assertion of a religious and moral dominion over Heshbon or lower Gilead, was not possible without the conquest of Bashan. Then we must bear in mind also that in Deut. iii. 8, the two kings stand in close connection as "kings of the Amorites." Knobel strives in a strange way to prove from Deut. iii. 10, that there were two Edreis [Adraa; see for its location and description, Porter: *Damascus*, Vol. II., p. 271, and *Giant Cities of Bashan*, p. 94 sqq., and Smith's *Bib. Dict.*, art. Edrei.—A. G.]. A southern to be distinguished from the northern. He gives as the reason that "Og surely did not allow the Israelites to reach the northern boundary of his kingdom before he went out to meet them." [So also Keil, Bible Com.—A. G.]. The conjecture however is obvious that the terror which the victory over Sihon spread far and wide, may have led the people of Bashan to retreat, until they found it necessary to make a stand at Edrei, their second capital, and not far from their chief city Ashtaroth. [Porter says, "The situation is most remarkable, and in selecting the site, everything seems to have been sacrificed to security and strength." There was an all-sufficient reason therefore why they should make their final stand here.—A. G.].

It is recorded here that **the king of the Amorites had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon**; not, however, that they had reached the Ghor to the west. They had thrust themselves by force between Moab to the right and the desert and the land of the Ammonites to the left. Moab must at this time have exercised dominion in the border-land to the Ghor, for otherwise the plains of Moab would not have been spoken of here. If the dominion of the plains of Moab had been now in the hands of the Amorites, Balak, the king of Moab, would only have rejoiced at their overthrow, and would have sought alliance with Israel. On the other side the Amorites had not been able to conquer the children of Ammon in their mountain-fastnesses, ver. 24. The Israelites were prevented by an express direction of Jehovah not to attempt an assault against these strong borders (Deut. ii. 37).

Sihon had as yet no suspicion of the strength of the rejuvenated Israel, and went out against him beyond his own bounds, as far as Jahaz. But **Israel smote him with the edge of the sword**, *i. e.* utterly destroyed him. He then took possession of his land, described as reaching from Arnon unto Jabbok. The military occupation is spoken of here; its political incorporation in the land of Israel followed afterward (see chap. xxxii. 33). **They dwelt in Heshbon and all her daughters**, *i. e.* Heshbon, the capital city, and its surrounding and dependent villages or cities. **Wherefore they that speak proverbs.** Why the proverbs? Why not wherefore says the song? The enigmatical form is probably chosen by design, so as to express the thought: now is Heshbon laid waste, as it just before had laid waste the Moabite capital Ar; and thus the land falls to the Israelites, who could not have held it as a Moabitish territory. **Therefore come unto Heshbon**; build it up anew. The purpose and burden of the song is that Israel should restore the ruins, rebuild the city. We cannot agree with Meyer and Ewald [Keil, Kurtz, Bible Com. in part also.—A. G.] that the appeal is to the Amorites and ironical. At first the fact is emphasized that this land has been wrested from Moab by right of war. The Amorites had taken it from Moab. Then the thought uttered is that the Israelites have wrested it in turn from the Amorites. [Ewald's interpretation makes the song lifelike, beautiful and striking: "Come, come home to Heshbon—the city which no longer affords you a home or roof; rebuild, if you can, the city which now lies forever in ruins." Thus the victors cry to the vanquished. But in order to explain the guilt of the conquered, a second voice verifies the ear-

lier history. Is this the Heshbon from whose gates went the conquering hosts against Moab, poor Moab, over whose fall and the weakness of his god Chemosh the saddest complaints fill the air—that god who had left all his sons and daughters, *i. e.* all his worshippers, to be driven out and carried captive by Sihon? But then, while that victorious host, sweeping Moab with fire and sword, rests in fancied security, then the loud voice of the victor comes back to the beginning of his song: Then burned we it, and wasted it, from Heshbon, the central royal city, to the utmost limits of his land, and thus Israel avenged Moab.—A. G.]

For there is a fire gone out of Heshbon. The occupation of Heshbon is anticipated. The city is viewed as a point of departure for a conquest which should be completed by the torch of war. **Ar of Moab.** The earlier capital of Moab lay then in this part of its territory. Moab was not stricken without cause or as guiltless. It was **the people of Chemosh,** subduer, vanquisher. [FUERST derives it from a root which leads to the signification "fire-god;" others, "sun-god." The inscription on the Moabite stone shows that the worship of Chemosh was associated with that of the Phœnician Astarte. GINSBURG, *The Moabite Stone.*—A. G.] As the god of war, human victims were offered to him, as to Milcom and Moloch. He is not therefore to be regarded as identical with Baal Peor (KEIL); for that idol as the god of lust and pleasure was Baal, as the god of misfortune, despair and of human sacrifices, he was Moloch. [It seems probable, however, that these heathen idols were worshipped under different forms according to the special attribute which was in view, or which called forth the special worship. He might thus be the god of war, and at another time, regarding prominently another attribute, the god of lust. See BIBLE COM. *note in loc.*—A. G.] Moab perished as the people of Chemosh. The distinction, that the sons took to flight back across the Arnon, while the daughters fell captives to Sihon, is entirely true to nature. Then follows the record of Israel's victory and conquest. **We shot at them,** overthrew them. See textual note. **Heshbon is perished, even unto Dibon, and we have laid them waste even unto Nophah.** The textual difficulties in the last clause seem to be best solved by following the Sept., which some MSS. favor, and read fire upon, or to Medeba. [KEIL, BIBLE COM., WORDSWORTH, Samaritan text.—A. G.] The confounding of Nophah and Nobach increases the confusion. We suggest, however, this reading: to the ridge of hills which reaches unto Medeba. We read in Isa. xv. 2: "He is gone up to Bajith and Dibon, the high places, to weep;" and in the same connection: "Moab shall howl over Nebo and over Medeba." Even now it is said that Medeba lies on a rocky hill about four miles southeast of Heshbon. It seems to be a sketch of the new possession, and reveals in its very terms the tender conscience of Moses which prevented him from pushing his conquests into Moab.

Ver. 32. **Jaazer.** The special allusion to Jaazer between the narrative of the conquests of Heshbon and Bashan seems to imply that it was an independent province lying between the two small kingdoms. The city with her villages, daughters, was taken and laid waste. Jaazer lay in the direction of Rabbath-Ammon (Philadelphia), "ten miles to the west, and is to be found probably in the ruins *Es Szir* at the source of the Nahr Szir, in the neighborhood of which SEETZEN found pools, which are probably the remains of 'the sea of Jaazer' alluded to Jer. xlviii. 32." KEIL. Thence the army moved eastwards. To human view the Israelites may have seemed rash, in approaching so nearly the powerful Ammonites. **And they turned,** for Ammon could not be attacked. Hence the march tends northward towards Og, king of Bashan. It is needless to ask from what point Israel undertook the expedition against Bashan. "The kingdom of Og included the northern half of Gilead, *i. e.* the region between the Jabbok and the Mandhur (Deut. iii. 13; Josh. xii. 5), the modern Jebel Ajlun, and all Bashan, or all the region of Argob (Deut. iii. 4, 14), the modern plain of Jaulan and Hauran." KEIL. KEIL follows KNOBEL, and recognizes a double Edrei in Bashan; but for the true Edrei at which the kingdom was overthrown by the Israelites, comp. VON RAUMER'S *Geog.*, p. 247. It has been inferred from Deut. iii. 10 that a second Edrei existed on the northwest border of Bashan, which is supposed to have been discovered in the ruins Zorah or Edrah. VON RAUMER designates this place, however, as Esra or El Ira, and describes the ruins of both places. [The weight of authority at present is decidedly in favor of two Edreis.—The significant name might easily have been attached to different places, in a country naturally strong in fastnesses.—A. G.]

[**The plains of Moab.** After the conquest of the two Amorite kingdoms, the Israelites came down from the heights of Pisgah, and pitched in the *Arboth Moab.* These plains in the northern Arabah stretched from Beth-Jeshimoth, "houses of mortar," to Abel Shittim, "the acacia meadow." Here they remained till the death of Moses. The camp was beyond the Jordan, in the plain, as LANGE supposes, still in the possession of Moab.—A. G.]

DOCTRINAL AND ETHICAL.

The song of triumph on the Arnon reminds us in its mysterious words of the song at the passage through the Red Sea. The revival of the spirit of song in the people is also an awakening of the heroic spirit which won the victories over Sihon and Bashan. They are inseparably connected in all ages.

HOMILETICAL HINTS.

The two great victories east of Jordan foreshadow the conquest of the promised land. New life, new songs. [HENRY: "God gave Israel these successes while Moses was yet with them, both for his comfort, that he might see the beginning of that glorious work, which he must not live to see the finishing of, and for their encouragement in the war of Canaan under Joshua. It was the earnest of great things."—A. G.]

FIFTH DIVISION.

ISRAEL'S FINAL PREPARATION DURING ITS RESIDENCE IN THE PLAINS (STEPPES) OF MOAB.

CHAPTERS XXII.–XXXVI.

FIRST SECTION.

Balak and Balaam, or the Curse as a Weapon against Israel Frustrated.

CHAPTERS XXII. 2—XXIV. 25.

SURVEY: *a.* Balak's resort to Balaam, chap. xxii. 2–7. *b.* Balaam's formal, but heartless opposition, vers. 8–14. *c.* Balak's's second attempt, Balaam's irresolution, and the beginning of God's judgment upon him in the permission of the journey, vers. 15–21. *d.* Balaam's journey and his speaking ass, vers. 22–40. *e.* The first blessing by Balaam, chap. xxii. 41—xxiii. 10. *f.* The second blessing by Balaam, chap. xxiii. 11–26. *g.* Balaam's apparent victory over temptation. His third and greater blessing. And as an appendix his angry announcement of judgment upon Moab and other enemies of Israel, at last upon all heathen, chap. xxiii. 26–xxiv. 25.

FIRST SECTION.

A.—BALAK'S RESORT TO BALAAM.

CHAPTER XXII. 2-8.

2 And Balak the son of Zippor saw all that Israel had done to the Amorites.
3 And Moab was sore afraid of the people, because they *were* many: and Moab was
4 distressed because of the children of Israel. And Moab said unto the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the
5 Moabites at that time. He sent messengers therefore unto Balaam the son of Beor to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover
6 the face[1] of the earth, and they abide over against me: Come now therefore, I pray thee, curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.
7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the
8 words of Balak. And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

[1] Heb. *eye.*

TEXTUAL AND GRAMMATICAL.

[Ver. 4. Assembly, this congregation, הַקָּהָל, not a multitude, but an organized whole.—A. G.]

[Ver. 5. River is emphatic; by the river, to the land.—A. G.]

[Ver. 6. Wot, *know.*]

EXEGETICAL AND CRITICAL.

General preliminary remarks. We shall only reach a full view of the history of Balaam when we consider the section upon his prophecies in connection with the record of his end (chap. xxxi.). Balaam the prophet, the utterer of blessings upon the people of God, the so-to-speak dogmatic Balaam, stands in striking contrast to the Balaam, the wily worldly politician, or the moral tempter of the same chosen people. The hidden, hardly discovered reconciliation of the two apparently contradictory representations of his character has led KNOBEL and others to suppose that there was a real contradiction in the history; while, on the other hand, HENGSTENBERG and others have clearly detected the features of the second Balaam in the character of the first, and have recognized also the first in the later counsels of the second, in his wily suggestions as to the celebrations of the religious feasts. We have here the living, vivid image of a remarkable character, thoroughly unstable, vacillating in obedience to predominant motives, two-sided; but a character whose two-sidedness does not show itself in distinct, stereotyped qualities, ever ready for action, but is wrought out in the progress of a spiritual conflict, in which avarice and ambition gradually work his ruin. Below the summit of sacred zeal or inspiration which Balaam seemed to have reached begins the hidden process of his ruin. If it is asked how the Jews came to possess this information, we may hazard the conjecture, that Balaam's fall began with double-dealing; that he had first made disclosures and offers to the Israelites, by whose camp he must pass on his way home, and then because he did not meet with the expected favorable reception, returned secretly and by the aid of a Midianitish nomad chief, who was probably camping on the skirts of the Moabite territory, to Balak, in order still to secure from him the "reward of iniquity," seeking all the time to hide from himself the baseness of his conduct under the pretence of a desire to lay upon the broadest basis a sure alliance between Moab and Israel. If he thought of the real approaching downfall of Moab and the glory of Israel, he may have cherished the idea of such an intermediation, as even Judas seems to have been impelled for some time by a similar motive. His fear of the power of Israel may have determined him to greater secresy in the pursuit of his crafty aim. Thus Balaam in this second form in which his character appears stands, in the New Testament, as the prototype of a subtle tempter and destroyer of God's people, through his teaching a false religious freedom. The remarkable portraiture of Balaam's character makes the deeper impression of historical truthfulness, since we find the contradictions appearing here, reflected in a thousand instances in the history of religion, in ecclesiastical and profane history, as features of an unstable double-hearted nature.

We note first the contradiction between an ostentatious and vaunted faith in Jehovah, and the ever re-appearing and strong lusting after the rewards of unrighteousness, after the glory and the gold which ultimately leads him to ruin. The seeming piety, *aliquid nimis*, at once excites suspicion; the frequent use of the name Jehovah, the constant parade of his dependence upon Jehovah's directions, the multiplication of the offerings in which he compels Balak to take part, the greatness of the sacrifices, as if he might thereby control Jehovah (take providence by storm, as modern hypocrites phrase it) are all suspicious. How much the orthodox and pietistic extravagances of to-day remind us of the methods of Balaam! Then again, as to the form of his faith, we must notice the broad contrast between his fervent language of rapturous inspiration, his soul borne away as it were in inspired vision, and his ordinary states of consciousness, his efforts to tempt God, to carry out his evil selfish plans by means of superstitious practices, and his aiding the heathen king and his subjects in their destructive hostility to the people of God. Even the formal, oratorical exaggeration is a characteristic feature of the superficial nature of his feelings. How often religious, poetical, æsthetic emotion proves itself more or less Balaam-like through its contrast with the real state of the feelings!

The psychological problem of the prophetic enthusiast becomes more difficult through the psychological sympathy of his ass. This contrast and the change in the parts of the performance between the rider and the animal on which he rides, is much greater than the contrast between Don Quixote and his Sancho-Panza.

Still another contrast, and one which we must not overlook, appears in the great flourish and display with which Balaam takes his leave of Balak, and the secrecy in his later operations, after which he is first found among the slain in Midian, and recognized as the instigator of the great calamity.

More conspicuous is the distinction in Balaam, as he speaks, proclaims, sings the blessing, and as he plots the curse. Still while he changes his blessing into a curse, Jehovah transforms the curse into a blessing.

This very remarkable episode in the Mosaic history could not fail to occasion many dissertations. For the literature see KEIL, p. 158, note (consult especially BAUR, *History of the Old Testament Prophecy*, p. 329), KNOBEL, p. 127; also articles in WINER, *Worterbuch*, HERZOG'S *Encyclopædia*, HENGSTENBERG'S *Geschichte des Bileams*, BAUMGARTEN, *Commentar*; THIS COMMEN., *Introduction to Genesis*. [Also KURTZ, *Gesh.*, Vol. II., p. 451 *et seq.*, BIBLE COM., SMITH'S *Bible Dic.*, WORDSWORTH, *Holy Bible with notes*, STANLEY, *History of the Jewish Church*, Vol. I., p. 209–218.—A. G.]

"From the very earliest time opinions have been divided as to the character of Balaam. Some (*e. g.* PHILO, AMBROSE, AUGUSTINE) have regarded him as a wizard and false prophet devoted to the worship of idols, who was destitute of any susceptibility for the true religion, and was compelled by God, against his will, to give utterance to blessings upon Israel instead of curses. Others (*e. g.* TERTULLIAN, JEROME) have supposed him to be a genuine and true prophet, who simply fell through covetousness and ambition. But these views are both of them

untenable in this exclusive form. WITSIUS (*Miscell.* ss. 1, lib. 1, c. 16, § 33), HENGSTENBERG, KURTZ." KEIL. The declaration of HENGSTENBERG, however, that Balaam was not entirely without the fear of God, nor yet a really pious man and true prophet of God, leaves us without any very definite idea. It is most important here to bear in mind that we are not considering a fixed character, but one passing through a change, and engaged in a serious conflict. The record speaks clearly of a communication between Balaam and God, although not of an intimate and confidential relation with Him. He is at least a monotheist; he clings as a Mesopotamian, perhaps as a descendant of Abraham, to the name of Jehovah in its more general significance, which it had before acquiring its specific meaning, Ex. iii. and vi.: and hence the writer uses in connection with him the name Elohim, not recognizing him as strictly a worshipper of Jehovah. He thus lies within the primitive, monotheistic traditions, the religious twilight which Melchizedek also represents (see Gen. xiv. 18). But he had derived from his father Beor, *i. e.* "consumer," "destroyer," as it appears from his own name Balaam, "subverter," "devourer of the people," a stronger inclination to curse than to bless. HENGSTENBERG lays great stress upon the fact that he is never called *nabi*, "prophet," but *kosem*, "soothsayer." But we may well suppose that the obscure word *kosem* originally bore a better sense than that which was attached to it later. It may be true that this word, and those who bore it, as with the worship of high-places, which was originally patriarchal, but afterwards degenerated into idolatry. We distinguish between the primeval religion which runs from Melchizedek down through the Old Testament history, and was never entirely extinguished, and the religion of the Abrahamic promise or covenant, by the inverted order of signs or symbols, and the word. In the primitive religion God is known through the signs, and these are rendered into the word by the interpreting mind, in the covenant religion the word precedes and is afterward confirmed and enforced by sacramental signs. Thus Joseph wears the aspect of a descendant of the primitive religion, and might even appear as a *Kosem* when he claims that he prophesied out of his cup. Thus Balaam also proceeds to seek for signs, chap. xxiii. 3, 15. But then there is an evident approach to the Abrahamic form of religion, when he no longer seeks for signs, whose interpretation Jehovah puts into his mouth, but by virtue of the free direct inspiration, as he looks upon Israel, utters his prophetic words, (xxiv. 1). After this we can no longer class the *Kosem* Balaam with the later degenerated soothsayers. But surely he does approach that lowered type, when he suffers himself, avowedly at least, to recognize the superstitious notion, that by arbitrary curses he could magically produce calamitous results, even upon a whole people, even against the blessing of Jehovah; and because he was eager and prepared to receive the reward of such enchantments. It may be that it was from the pay which he took, that the prophet, originally, came to wear the altered and less honored name of *Kosem*. But the possibility of such a designed intermingling of the holy with the unholy, lies in the great divergency between emotional capacity when excited, in highly gifted natures, and the normal condition of the mind. Universally there is a contrast between the man in the ordinary state of his mind, or his habitual tendency, and the same man in his quickened state, in his strivings after ideal heights; between the man in his everyday and in his Sunday life. In the lives of noble men, this divergency sometimes ripens into opposition, as with Peter, Matt. xvi.; and indeed in the very best men there is always the blossom of impulse before the fruit of a new soul-life. But if a fissure opens between these two spiritual states of the soul, which widens at last into a broad chasm, a permanent contradiction, then the Balaam nature is complete, and in the end the evil tendency and nature triumphs over the ideal. Thus it happens that false prophets have been formed out of gifted prophetic natures, in ancient and modern times.

We pass now naturally to the consideration of another erroneous contrast, which supposes that Balaam intended to curse at the very moment of his speaking, but that the Spirit of God compelled him to utter blessings. HENGSTENBERG says of this view: "Ambrose held a crude notion of the effect of the divine power upon Balaam, as if God put the words in his mouth, *quasi cymbalum tinniens sonum reddo.*" CALVIN held nearly the same view. [HENGSTENBERG says of CALVIN "that in general he clearly recognized and sharply expressed the dependence of prophecy upon the subjective condition of the prophet, while he regards Balaam as an exception to this rule."—A. G.]. But one could scarcely call this power which thus constrains the soul, inspiration, not even infusion. Here again we must bear in mind that the divine irresistible influence is moral, and is carefully to be distinguished from any physical or magical compulsion, from which it is free. It is a strange coincidence that this assumption has been applied not only to Balaam, but even to the ass on which he rode, although it lacked entirely the organic capacity for human speech. In this respect HENGSTENBERG has admirably presented the distinction between the ideas of externality and reality; asserting the reality of inward occurrences, as well as the distinction between real visions and bare imaginations, although the two things are held to be one and the same by many thinkers who assume great superiority. But no one can make any great progress in the Holy Scripture, without a sense or capacity for perceiving the reality of genuine visions. But we shall return to this theme in the sequel.

This narrative, moreover, is very important with respect to the doctrines of the divine permission. God forbids Balaam to go. He then permits him to go under certain conditions, while He appears to be offended because he went. To a superficial view the passage seems full of inconsistencies, whereas in truth the apparent change in the divine decisions is determined by the changes in Balaam, is adapted to them, and is thus the result and fruit of the strictest and most sacred consistency.

As some have held that the words of the third and last prophecy point clearly to a later origin, is, according to the fiction of the critics, a *vaticinia post eventum*, it is necessary that we should examine the passage more closely. In this third prophecy Balaam stands at the very highest point in his inspired intuition. It is no longer (as in vers. 5 and 16): "Jehovah put a word into his mouth," but: "The Spirit of God came upon him." Before he spake under restraint of fear, now freed from any such limitations, and in the full freedom of revelation (chap. xxiv. 4–9). The anger of the king at his third utterance of words of blessing seems to have unfettered his own indignation (vers. 12–24).

The passage in which we have the beautiful prediction of the "Star out of Jacob," does not belong to the line of clear, direct, conscious Messianic prophecy, although Rabbi Akiba held that it did, but refers to the *Bar-Cochab:* Son of the Star. [There was a pretender who bore this name, with express reference to the prophecy of Balaam: and led the Jews into rebellion against the Roman power in the reign of Hadrian, A. D., 136.—A. G.]. The exclusive references of the Star to the Messiah, have been numerous in Christian authors from CALVIN to BAUMGARTEN, see KNOBEL, p. 146. But since the conception of an ideal, personal Messiah had not reached its full development even at the time of David, 2 Sam. vii., it would have been a strange anomaly if it had found expression so much earlier by the heathen Balaam. For other interpretations, as *e. g.* that which refers the prophecy to David, to David and the Messiah, to the Jewish kingdom and the Messiah, see KNOBEL, p. 146 [and notes *in loc.*—A. G.]. As to the appearance of new stars in connection with the birth of great kings, see KEIL, p. 192 [who, however, refers to HENGSTENBERG, who cites JUSTINI, *Hist.* xxxvii. 2; PLINII, *H. N.* ii. 23; SUETON., *Jul. Cæs.* c. 78; and *Dio Cass.* xlv., p. 273.—A. G.]. We must bear in mind here first of all, that we are not dealing with an Old Testament prophet. Balaam and his prophecies appear throughout under an historical point of view. But what he meant by a star was a sceptre, a royal ruler, who should arise in Israel, and crush all its enemies. We do not need to be familiar with Jewish history to understand what follows, although Balaam, in a typical, but not in a verbal sense, uttered far more than he was conscious of, even with respect to the star out of Jacob. What could be of greater moment than the crushing of the power of the Moabite princes, since they were even now plotting the destruction of Israel? The Edomites, in a spirit of enmity, had just before restrained the onward march of the people of God. The Amalekites were old traditional foes of Israel. When now he proceeds further and predicts the victory over the Assyrians, his own countrymen, over the Kenites (in the north), and then the conquest of Assyria and Mesopotamia (EBER) by some western power, he passes from the particular into the universal. At length his prophetic vision reaches its utmost bounds. Chittim shall be overthrown at last. His talent for cursing now comes into full play, and the proud seer in wrath takes leave of the angry king who had thought only that by some superstitious magic spell, he would be able to win back his lost domain, or at least to protect that which was still left him; takes leave ostensibly never to see him again, but only ostensibly. A Midianitish nomad tribe, coming perhaps from his own home in Mesopotamia, roamed at this time along the extended kingdom. Here among these Midianites Balaam seems to have rested (after having sought in vain a market for his talents among the Israelites) in order to renew his relation with Balak. For various conjectures as to who Balaam was, see KNOBEL. It was formerly conjectured that he was Elihu or Laban, or one of the magicians of Egypt. Modern guesses are that he was the Arabic sage Lokman. Thus KNOBEL. For conjecture as to Pethor, see KNOBEL, 128. [KNOBEL identifies Pethor with *Φαθοῦραι* (ZOSIAN iii. 14) and with the *Βέθαννα* of Ptolemy v. 18, 6. He regards both these names as corruptions of Pethor, and thinks the place is found in the present Anah. KEIL regards this as very uncertain, while BIBLE *Com.* is inclined to favor it. Very little is certainly known.—A. G.] For the faith of antiquity in the efficacy of curses, see KNOBEL, p. 129. [Also KURTZ, *Geschichte des Alten Bundes*, and BAUMGARTEN, *Com.*, who holds that the efficacy attributed to them was not merely a superstition or imagination, but had a real ground, and that the narrative here can only be correctly understood on the supposition that it recognizes the actual power of Balaam to bless and to curse. He finds the turning point in the whole narrative, the thought around which it clusters, in the words Deut. xxiii. 6. "The Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee." KURTZ adopts substantially the same view. For the opposite view see HENGSTENBERG, *History of Balaam.*—A. G.]

[The question as to the moral character of Balaam is distinct from that as to the nature of his prophetic gift and position. They are not entirely disconnected questions; but the one is much more easily settled than the other. He could not of course be a good man and a false prophet; but he may have been a bad man and a true prophet. Such in fact he was. Morally Balaam comes before us as a man of keen insight and of wide culture, having broad glimpses of the truth, which seem to have grown clearer with his investigations, a heart susceptible to noble impulses, a conscience awakened, but not authoritative, with strong convictions of right and duty, which are yet sacrificed to the cravings of avarice and ambition; ever practically selling all his better impulses, his convictions and his conscience, for the sake of gain, and yet never doing it without a conscious and serious struggle. As to his prophetic position, he is not to be viewed, as HENGSTENBERG has fully shown, as a false prophet, a mere heathen seer, who was constrained by God against his own will to bless and not to curse Israel, nor, on the other hand, as a true and genuine prophet, who was only swept away by his avarice and ambition. There are elements of truth in both views; but neither of them is tenable in its exclusive form. "The truth lies," to use the words of

KURTZ, "in the midst. Balaam was in his present position both a heathen magician and a Jehovistic seer. He stood upon the border line between regions, which indeed lie contiguous, but in their nature and character are radically opposed to each other, and exclusive of each other. With one foot still upon the ground of heathen magic and soothsaying, he planted the other within the limits of the Jehovistic religion and prophecy." The name he bears, קוֹסֵם, a soothsayer, which is never used to designate a true prophet of God; his parleying with the messengers, his seeking permission to go the second time; the eager pursuit of his covetous hopes, and especially his use of signs as the fitting and customary means to ascertain the will of God, which were never resorted to by the true prophet, are proofs that he still stood upon the old and lower ground; while his avowed claim to act as a prophet of Jehovah, his delay in going at Balak's request, his answer to the second and more attractive embassy, and his reply to Balak's indignant remonstrance because he had not cursed, but blessed Israel, ch. xxiii. 12, show that he had indeed in part crossed the border and stood within the region of the true prophets of Jehovah. The tidings of the great things which God had done for His people in Egypt, at the Red Sea, in the wilderness, which had been borne to him as the report spread through the nations, had doubtless led him to take a more decided stand. He probably hoped too to make greater gains if he appeared as a prophet of Jehovah.

Why he remained in this position; why he did not advance still more decidedly and completely into the new region which opened before him; or rather why attempting to stand upon the border-line, to unite and hold fast in himself that which differed so widely and irreconcilably, he ultimately went back to his old service, sank completely down to the lower level upon which he stood before, and into all the deeper darkness because he had turned away from the light, the progress of the history makes perfectly clear. It is just here that his moral character bears upon his prophetic position. He was not willing to part with his lusts. "He loved the wages of unrighteousness." He could not bring himself to serve God with an undivided heart. It was no intellectual defect, nor any want of fitness for a higher calling, for the position of a true and genuine prophet, but his clinging to his lusts, his attempt to carry them over with him into the service of Jehovah, which restrained his progress. Through the call of Balak he was brought into a position at which he must decide "whether," as KURTZ says, "the old heathen, or the new Jehovistic principle of life should rule within him, whether he should go on to the full, genuine, prophetic condition, or fall back upon the old stand-point, and in so doing fall of course into a more decided hostility towards Jehovah, towards the theocracy and the people of His choice. This development of circumstances, which serves for the glorifying of Jehovah, for the encouragement of Israel, for the discouragement of the enemies of Israel, has also for Balaam most momentous, indeed decisive importance. He fell. Covetousness and ambition were stronger in him than the desire for salvation."—A. G.]

Sec. A. Chap. xxii. 1–8.

The Moabites, like the Edomites, had sold the Israelites bread and water while they were passing along their eastern border. But now when they saw them settling down in the dominion of Sihon, upon their northern border, the wounds of which were not yet healed, terror seized upon them. They excited the Midianites by appealing to their fears, lest the Israelites should lay waste all their green meadow-lands, **as the ox licketh up the grass of the field.** They could not hope to conquer those who were victorious over the Amorites, against whom they had been unable to stand. Then Balak (whose name seems to be without significance) in consultation with the elders of Midian, strikes upon the diabolical thought, that he might perhaps secure the destruction of this mighty people through fanatical curses, through magical incantations; a thought suggested perhaps by Midianitish traders, to whom the reputation of Balaam, as a great magician and imprecatory prophet, was familiar. However confused may have been the prevalent conceptions in these regions as to supernatural agencies, so much is clear, that the reputation was in accordance with them. His father "called Beor (from בָּעַר) on account of the destructive power attributed to his curses." The son of this fanatical destroyer (for the form Bosor, 2 Peter ii. 15, see KEIL, who holds that it probably arose from the peculiar mode of pronouncing the guttural ע) is called Balaam, ensnarer or destroyer of the people. [HENGSTENBERG: "He bore the name as a dreaded wizard and conjurer, whether he received it at his birth as a member of a family in which this occupation was hereditary, or whether the name was given to him at a later period, when the fact indicated by the name had actually made its appearance."—A. G.] Balaam understood well how to destroy the people not only with burning curses, but by the wily use of worldly and fleshly allurements. It must have been already known, too, that his powers and gifts were in the market, and could be purchased for gold or renown. Moses indeed may have despised the superstition of heathen antiquity that curses could actually work injurious results—a superstition which in some of its forms, reaches even to the present time, and therefore may have regarded the curses of Balaam as having no importance in themselves; but still as mere fanatical delusions they might produce injurious results, as they might inflame the Moabites, and dishearten and weaken the Israelites. [**Balak who was king of the Moabites at that time.** The words seem to intimate that he was not the hereditary king of Moab. If, as BIBLE COM. regards as probable, "the Midianitish chieftains had taken advantage of the weakness of the Moabites after the Amoritish victories to establish themselves as princes in the land, as the Hyksos had done in Egypt," we see at once why Balak should have turned for counsel to the elders of Midian, and why he

should have had such confidence in the power of Balaam —A. G.] Accordingly he sends messengers to Balaam with the rewards of soothsaying (Kosem the soothsayer), to Pethor, an unknown city, probably, according to KEIL, a seat of Babylonian sages, if it was not rather the seat of monotheistic hermits, among whom the Semitico-Abrahamic tradition was still preserved. Balak did not think that the curses of Balaam in themselves could destroy the Israelites; but he firmly believed that with the aid of this superstitious delusion he could so work upon the temper of both peoples, so animate his own people and the Midianites, and so discourage the people of God, as to secure the victory. [It is far more probable that Balak shared the belief, which, strange as it may seem to us, was common among the heathen, that persons like Balaam could by their sacrifices work upon the gods they served, and so determine and control their purposes and power. As Balaam was avowedly now the servant of Jehovah, the God of Israel, Balak doubtless hoped that if he could secure his influence, he would work upon Jehovah, and so change the current of events. —A. G.] **Come curse me this people, for they are too mighty for me: peradventure I shall smite them and drive them out of the land.**—As thou art the great curser, the highest adept in that great art, so thou canst with thy curses infuriate the Moabites and dispirit and confound the Israelites; then I can smite them. **This people is come out of Egypt,** he said, as if he knew nothing more of them. **They cover the eye of the earth** is his scornful expression. **They abide over against me,** as if he did not know that they did not wish any conflict with him. He will have revenge because the Israelites have conquered the Amorites his own enemies. KNOBEL, speaking of the belief in incantations, loses sight of the distinction between prophetic announcement of curses, and the mere incantation of common superstition and witchcraft. [KEIL: "The fact that the LORD did not hearken to Balaam, but turned the curse into a blessing, is celebrated as a great favor to Israel. Deut. xxiii. 5; Josh. xxiv. 10; Micah vi. 3, assumes that Balaam had power to bless and to curse. This power is not traced, it is true, to the might of heathen deities, but to the might of Jehovah, whose name Balaam confessed; but yet the possibility is assumed of his curse doing actual, and not merely imaginary harm to the Israelites."—A. G.].

Balaam receives the messengers of Balak. As he acknowledges the name of Jehovah, he must have known at once that he could not curse the people of Jehovah. He invites them, however, to remain over night, assuring them that he will in the night receive instructions from Jehovah. He thus intimates that he expects his instructions in the form of nocturnal dream-visions, although this is not the only thing, upon which he relied as an interpreter of signs. He regards or presents as in doubt what he should have known at once. He tempts Jehovah; and thus he enters the path of perdition.

B.—BALAAM'S FORMAL BUT HEARTLESS REFUSAL.

CHAPTER XXII. 9–14.

9 AND God came unto Balaam, and said, What men *are* these with thee?
10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent
11 unto me, *saying*, Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure [1]I shall be able to over-
12 come them, and drive them out. And God said unto Balaam, Thou shalt not go
13 with them; thou shalt not curse the people: for they *are* blessed. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land:
14 for the LORD refuseth to give me leave to go with you. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

[1] Marg. *I shall prevail in fighting against them.*

TEXTUAL AND GRAMMATICAL.

[Ver. 11. קֻבָה from a root which signifies to hollow out; to pierce, perforate, and so curse from the penetrating power of the curse. HIRSCH regards it as an anomalous form used in the sense of curse only in this narrative, and signifying to hollow, make empty, to take away the whole contents of its object—to make it as chaff—or a shadow.—A. G.].

EXEGETICAL AND CRITICAL.

God (Elohim) the writer tells us comes to Balaam in the night. Balaam speaks of Jehovah as if he knew the God of Salvation. [He had this knowledge partly from the primeval traditions which were probably preserved more fully and clearly in his native region than elsewhere, but mainly from the report of the great things which God had done in the deliverance and leading of His people, which had spread far and wide and produced a deep impression on all the neighboring tribes. Balaam was prepared to welcome the report and turn it to his own selfish ends, if possible. See KURTZ'S *History*.—A. G.]. **What men are these with thee?** asks Jehovah, so that his vague, uneasy suspicion that these guests might bring him to ruin, might work itself out clearly. [HENGSTENBERG: The question was intended to awaken the slumbering conscience of Balaam, to lead him to reflect upon the proposal which they had made, and to break the force of his sinful inclination.—A. G.]. Balak had said **He whom thou blessest is blessed, and he whom thou cursest is cursed.** But God speaks otherwise. **Thou shalt not curse the people, for they are blessed,** *i. e.*, thy curses would have no effect. The cunning seer, however, tells them nothing of this; he simply says: **The LORD refuseth to give me leave to go with you.**—The answer was intelligible to the Moabitish courtiers. [Their report to Balak shows clearly that they understood the position and inclination of Balaam. They saw that he wished to come, and that a larger bribe would probably bring him. Balaam does not appear to have sought the counsel of God. When asked, **Who are those men with thee?** the question was a surprise to him. And he fails intentionally to give to the messengers the very gist and kernel of the announcement God made to him. That would have defeated his secret plan and hopes. It would have convinced Balak and Midian that their effort was useless.—A. G.].

C.—BALAK'S SECOND MESSAGE, BALAAM'S WAVERING, AND THE BEGINNING OF THE JUDGMENT OF GOD UPON HIM IN PERMITTING THE JOURNEY.

CHAPTER XXII. 15–21.

15,16 AND Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let
17 [1]nothing, I pray thee, hinder thee from coming unto me: For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come there-
18 fore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I can-
19 not go beyond the word of the LORD my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will
20 say unto me more. And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but yet the word which I
21 shall say unto thee, that shalt thou do. And Baalam rose up in the morning, and saddled his ass, and went with the princes of Moab.

[1] Marg. *Be not thou letted from.*

EXEGETICAL AND CRITICAL.

The politic Balak saw clearly through the answer of Balaam, and knew how to approach him. A more stately embassy, flattering his love of distinction, a confidential alluring prayer of the king (נָא אַל־תִּמָּנַע), the prospect of high honor or rich rewards suited to his strong desire would prevail. Balaam understands the courtly message well, when he says: **If Balak would give me his house full of silver and gold,** *etc.*—[HIRSCH: "Balaam's answer betrays his real character. However much he seeks honor, he seeks wealth still more. Balak had not intimated in his message anything about gold. He has spoken only of great distinction, and said that every wish should be gratified. But Balaam immediately translates honor into gold. This is the supreme good with him."—A. G.]. The real thought of his heart shines out clearly through this seemingly strong resolution. Still more when he asks them to tarry another night, as if to ascertain in a second nightly vision what more Jehovah would say to him, he intimates that he deemed it possible that He would decide differently this time. KNOBEL says, "there are other instances in the Old Testament in which God changes His mind when besought to do so (chap. xvi. 21 sqq.; Ex. xxxii. 14; Jonah iii. 10)." KNOBEL ignores entirely the distinction between the merely seeming "changes of mind" in the way of mercy, and the still more apparent

"change of mind" in judgment. He regards Balaam in a very favorable light. But one has examined the passage very superficially if he regards the second command of God as a concession. Now indeed the consequences of his character and conduct begin to gather around him, so that he goes on involved in inconsistencies, until the final disruption and ruin takes place. It had been easier for him to refuse Balak positively, than to make use of the permission to go, coupled with a condition which must entirely defeat his object. **But yet the word which I shall say unto thee, that shalt thou do.** The deceitful heart allowed him to hope that Jehovah would at last grant him his wish, while the grand irony of the divine providence went on, giving him over to the judgment of his own double-heartedness. He might have been saved if now, when God tried or tested him, because he had sought to tempt God, he had sought permission to remain. [Upon the apparent contradiction between the prohibition, ver. 12, and the permission, ver. 20, and the anger of God at his going, ver. 22, See HENGSTENBERG, *Beiträge* 3, 469; *History of Balaam*, p. 44, *Note*. The whole difficulty vanishes at once when we consider that the prohibition was to go and curse Israel, and in the permission to go he is still forbidden to curse. The curse was that for which Balak sent for him. That is forbidden throughout. The permission, or rather the command to go, for as HENGSTENBERG well says, "that which he sought to do in the service of his own sinful lusts, he must now do after any such hope has vanished, in the service of God," was in fulfilment of the divine purpose and given partly with reference to Balaam himself, and partly through Balaam's blessings to bless His own people, and to glorify His name among the heathen and in Israel. Balaam now became the unwilling instrument in the execution of the divine purpose. **The anger of God was kindled against him**, not because he went merely, but because he was going with a blind and persistent adherence to his own plan, under the control of his own lusts, and probably in the hope that in some way he would secure his own distinction and wealth. God holds His instruments in His own hands.—A. G.].

D.—BALAAM'S JOURNEY AND HIS SPEAKING ASS.

CHAPTER XXII. 22–40.

22 AND God's anger was kindled because he went: and the angel of the LORD
stood in the way for an adversary against him. Now he was riding upon his ass,
23 and his two servants *were* with him. And the ass saw the angel of the LORD stand-
ing in the way, and his sword drawn in his hand: and the ass turned aside out of
the way, and went into the field: and Balaam smote the ass, to turn her into the
24 way. But the angel of the LORD stood in a path of the vineyards, a wall *being*
25 on this side, and a wall on that side. And when the ass saw the angel of the LORD,
she thrust herself unto the wall, and crushed Balaam's foot against the wall: and
26 he smote her again. And the angel of the LORD went further, and stood in a nar-
27 row place, where *was* no way to turn either to the right hand or to the left. And
when the ass saw the angel of the LORD, she fell down under Balaam: and Ba-
28 laam's anger was kindled, and he smote the ass with a staff. And the LORD opened
the mouth of the ass, and she said unto Balaam, What have I done unto thee, that
29 thou hast smitten me these three times? And Balaam said unto the ass, Because
thou hast mocked me: I would there were a sword in mine hand, for now would I
30 kill thee. And the ass said unto Balaam, *Am* not I thine ass [1]upon which thou
hast ridden ever since [2]*I was* thine unto this day? was I ever wont to do so unto
31 thee? And he said, Nay. Then the LORD opened the eyes of Balaam, and he
saw the angel of the LORD standing in the way, and his sword drawn in his hand:
32 and he bowed down his head, and fell flat on his face. [3] And the angel of the LORD
said unto him, Wherefore hast thou smitten thine ass these three times? Behold,
33 I went out to withstand thee,[4] because *thy* way is perverse before me: And the ass
saw me, and turned from me these three times: unless she had turned from me,
34 surely now also I had slain thee, and saved her alive. And Balaam said unto the
angel of the LORD, I have sinned; for I knew not that thou stoodest in the way

35 against me: now therefore, [5]if it displease thee, I will get me back again. And
the angel of the LORD said unto Balaam, Go with the men: but only the word
that I shall speak unto thee, that thou shalt speak. So Balaam went with the
princes of Balak.
36 And when Balak heard that Balaam was come, he went out to meet him unto a
37 city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast. And
Balak said unto Balaam, Did I not earnestly send unto thee to call thee? where-
fore camest thou not unto me? am I not able indeed to promote thee to honour?
38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power
at all to say any thing? the word that God putteth in my mouth, that shall I
39 speak. And Balaam went with Balak, and they came unto [6]Kirjath-huzoth.
40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that
were with him.

[1] Marg. *Who hast ridden upon me.* [2] Marg. *Ever since thou wast.* [3] Marg. *bowed himself.*
[4] Marg. *To be an adversary unto thee.* [5] Marg. *If it be evil in thine eyes.* [6] Marg. *a city of streets.*

TEXTUAL AND GRAMMATICAL.

[Ver. 22. הוֹלֵךְ the participle "was going" denoting here not only a continuous journey, but a tendency and striving to the end.—A. G.]

[Ver. 24. מִשְׁעוֹל a narrow or hollow way, 1 Kings xx. 10; Isa. xl. 12, handfuls. Perhaps a path so narrow that one could only pass along step by step.—A. G.]

[Ver. 19. Lit. I had killed thee—it had already been done.—A. G.]

[Ver. 32. לְשָׂטָן to be an adversary. יָרַט to precipitate, to be headlong.—A. G.]

[Ver. 33. אוּלַי, perhaps. There is no sufficient authority for the rendering unless, surely.—A. G.]

[Ver. 39. הֲצוֹת, streets of the city, in which markets were held or trade carried on.—A. G.]

EXEGETICAL AND CRITICAL.

He saddled his ass and departed with the princely envoys and his own servants. But the anger of God was aroused, because he went—that is, went cherishing the hope that he would still win Jehovah to his own wish and plan. Since he now goes out with hostile intent toward God's people, he encounters the divine opposition in the definite form of the Angel of Jehovah. The seer himself is indeed blinded through his insincerity and falsehood; but his ass, on the contrary, has become clear-sighted. It undertakes his part as a sign that he has taken upon himself the part of the brute. He does not see the angel because his thoughts brood upon the brilliant future which presents itself to his view. Still in the back-ground of his being, stirred by his evil conscience, the visionary power partly freed from restraint, the terror of his spirit passed into the fear of spirits, which at first quickens the vision of the ass, and then indirectly, through its strange acts, works upon himself. Three times the ass starts back affrighted at the sight of the angel of the Lord standing in the way with a drawn sword threatening death, in his hand. It is not strange that the animal in sympathy with its master should think that it might pass by the angel. Thus at first it starts aside into the field; then when the angel bars the path between the vineyard walls, it presses closely against the wall, thereby crushing the foot of the prophet; and then at last when it must pass through a narrow path, in which there was no room to turn either to the right hand or the left, with the dread form right before it, the ass falls upon its knees. It has no power to proceed. But now Balaam, in the heat of passion, beats it the third time. Here Jehovah opens the mouth of the ass, and a conversation takes place between the rider and his beast. The visionary condition of the prophet had been already awakened and developed since he heard the ass speak; but it comes out decidedly when reminded that the faithful animal had never behaved in this strange way before, and that therefore some very unusual surroundings must be at work. Now Jehovah can open the eyes of Balaam, that he also may see the angel. KNOBEL here relates various similar instances of speaking animals, horses, cattle, sheep, and even generally of cases of brute speech (p. 184 and 185). The negative criticism is interested in asserting that according to the writer, the ass has actually (*i. e.* externally) spoken, and that Balaam heard its utterances with his ears. He enumerates a list of authors from JOSEPHUS to BAUMGARTEN and KURTZ, who hold this positive view. When he cites the passage in 2 Pet. ii. 16 in corroboration of this view, he allows to the New Testament as little as to the Old a symbolical method of expression, or one which recognizes the reality of the inner world. The other interpretation advocated by Maimonides, HERDER, JAHN, MICHAELIS, DATHE, STEUDEL, THOLUCK, HENGSTENBERG, that it was only in a vision or dream that Balaam heard the ass speak, and that the hearing of the words was barely (barely an inward!) an inward occurrence, he thinks may easily be disproved. "The author says nothing of a vision or dream," *etc.* HENGSTENBERG has justly vindicated the reality of visionary states, and

has adduced many arguments to prove that the narrative here treats of inner visions and voices in the form of external and bodily seeing and hearing. HENGSTENBERG's merit is all the greater because he did not have a clear hermeneutical understanding of the biblical, historico-ideal or symbolical style, on which to rest. His explanation of the offering of Isaac, of Jephthah's daughter, and of the Egyptian miracles, is entitled to a like praise, and one may well conjecture that his contempt for the superficial character of many of the negative critics, may have betrayed him later into extreme utterances. KEIL seeks to establish an intermediate view. "The angel did really appear upon the road, and in the outward world of the senses; but the form was not a grossly sensuous or material form, like the bodily frame of an ordinary being, for then Balaam would inevitably have seen him." This conception is perfectly justified, but then when he treats of the speaking of the ass, he falls back into a vacillating state between KURTZ and HENGSTENBERG. Expositors who regard the letter more than the spirit, sensuous more than inner experiences, have been led here to various and specious shifts and subterfuges. Against the supposition of a spectral angelic appearance, which might alarm an animal of any species akin to that here, we have nothing to mention; but the examples cited by HENGSTENBERG (after PASSAVANT, pp. 54–61) according to which the terrors of a visionary man, may prove the cause and occasion of the fright of an animal standing in sympathetic relations with him deserve consideration.

Balaam prostrates himself before the angel of the LORD. For the first time the terror of Jehovah overcomes him. Had it come upon him immediately he would have died. The angel tells him that his ass had saved his life. He had withstood him in the way, because his way was headlong, one which would plunge him into destruction. [The rendering in our version **unless she had turned from me, surely now**, *etc.*, is not in accordance with the usage of the language. The word rendered **unless** occurs nowhere else in that sense. It is perhaps. Perhaps she turned out before me. Why is not expressed. The result is that he was saved from death. But whether it was the instinctive affection of the animal for its master, as KEIL supposes, or more probably the dread and terror which overwhelmed it, as the narrative seems to imply, which led it to turn, is not said.—A. G.]. Balaam confesses that he has sinned—but how? **For I knew not that thou stoodest in the way against me.**—He does not search deeply into the nature of his sin. His obedience, too, springs only from fear, when he says, **if it displease thee I will get me back again.** In the **if** his after fate is again foreshadowed. The same angel who withstood him in the way, now bids him to go on, but reminds him anew that he must speak only what he—now the angel of Jehovah—should say to him. [It was not the journey which was displeasing to God, but the spirit and intent with which it was pursued. The angelic appearance was for this purpose: to make a sharp and deep impression upon the mind of Balaam, to rouse his slumbering conscience, and to make him quick to hear and attentive to what Jehovah should speak. That was attained, although the moral condition of Balaam was not changed, and hence he is bidden to proceed.—A. G.]. This is now his purpose. He has made progress in the knowledge of God, has come nearer his salvation, because he proceeds with the determination to obey the word of Jehovah, but still because his insincerity continues he is still nearer destruction.

His reception by Balak is ceremonious and splendid, although accompanied by mild rebukes. The location of the city at which Balak met him corresponds entirely with the circumstances of the times. It lay upon the Arnon, formerly in a central position, now upon the borders, since the Amorites had formed out of the other half, the kingdom of Heshbon, within which the Israelites now lay encamped. Balaam declares at once that he had come indeed, but only to speak what God (Elohim) should put into his mouth. [He practices the same concealment here as with the messengers of Moab at first. He does not tell Balak that Jehovah had forbidden him to come and curse the people, and that only on the ground that it was blessed. ORIGEN holds the notion, BIBLE COM., that as Balaam's heart was filled with the lust of gain, God did not put the word into his heart, but only into his mouth.—A. G.]. Thus they enter in company the new capital—city of streets—perhaps as a new city still incomplete. The great project was inaugurated with solemn sacrifices. KEIL thinks the city at which they met was Areopolis. KNOBEL prefers Ir Moab, since Areopolis lies too far to the south. Thence they went (KNOBEL, p. 137) northward, or northwestward along the Arnon to Kirjath-Huzoth (Jer. xlviii. 24, 41, Keriot). The offerings which were brought immediately were, in the custom of antiquity, a prayer for success in their undertaking. [Kirjath-Huzoth lay not far from the Arnon, and near Bamoth-Baal. Its situation is now known as the ruins of Shihan, "which lie on a slight eminence about four miles west by south of the site assigned to Ar. or Ir." BIBLE COM.—A. G.].

[It is scarcely a fair representation which Dr. LANGE makes above, when he says, "It is in the interest of the negative criticism to insist upon the actual and external occurrences of the events here recorded," as if the narrative was thereby involved in hopeless difficulty. The question is one merely of interpretation, dividing those who are firm believers both in the narrative as inspired, and in the miraculous nature of the events recorded. As stated by HENGSTENBERG, it is whether the speaking of the ass is to be regarded as an outward or inward occurrence, whether the words attributed to it, actually went from it to the external ear of Balaam, or were words only for his inward ear or sense, a perception by him in an ecstatic or visionary condition. He advocates adroitly and earnestly the latter view, (*Geschichte Bileams*, pp. 48–63) while KURTZ (*Geschich. des Alten Bundes*, Vol. 2, pp. 468–478) argues strenuously for the former. Both hold to the supernatural character of the event.

The ordinary reader here would be in no doubt as to what the writer intended. Using language in its common acceptation we have not only a

real occurrence, but one in the world of the senses. The history of the interpretation, not only among the Jews but in the Christian Church, shows that this is the obvious import of the narrative. The other view owes its origin probably, not to anything implied or suggested in the narrative, but to the feeling that in some way the record here was peculiarly open to reproach, or to the hope that the miracle might be relieved of the difficulties which attend it, or at least be brought more within the reach of our comprehension and explanation. The difficulties which are found in the narrative upon the ordinary interpretation, and which form the staple of the arguments against it, are that Balaam expresses no surprise or astonishment when the ass speaks with man's voice, but actually proceeds to hold a conversation with it, as with a fellow-man; and that to suppose the ass actually to speak involves a breach of that eternal insuperable barrier which God has placed between man and the brute creation. We pass here with a brief sentence, the circumstance upon which great stress has been laid, that the servants of Balaam and the messengers of Balak do not appear to have heard the words of the ass; for it is not certain that either one or the other were present with Balaam at the time; it is probable that the Moabitish envoys had now gone on in advance to (ver. 36), announce the approach of Balaam; and if they were actually present the fact that they are not mentioned proves nothing. Arguments from silence are confessedly invalid. We must free our minds, too, as far as possible, from the idea that Balaam is here in his prophetic calling or work. He is here simply as a man blinded by passion and struggling against his convictions and conscience. There is no prophetic communication made to him, and he certainly utters none. And even on the supposition, which is a violent one, that the words, **Then the LORD opened the eyes of Balaam**, refer to the inward eye—to his visionary condition—the speaking of the ass occurred before he was in this condition, and was indeed on this supposition the occasion for his being brought into it. The fact therefore that Balaam afterwards speaks of himself as the man whose eyes are open—open, *i. e.*, in the visionary or ecstatic sense, his bodily eyes closed that his eyes within may be open—has no bearing upon the interpretation of this passage. Whatever may have been true then, when he fell into a prophetic ecstacy or trance, there is no such condition here—certainly there is no such condition until after the dumb ass speaks with man's voice.

But the difficulties; are they serious? Is it incredible or even strange that Balaam in his rage and blinded by his lusts, should have heard the articulate words uttered by his ass, and yet not manifest surprise and even go on in the conversation? The hardening and blinding power of sin cannot be exaggerated, especially when the sin is persisted in against the voice of conscience. In some respects Balaam was like those who heard the words and saw the miraculous work of our LORD, and still hated and persecuted Him. They saw enough to produce the conviction—secret if not avowed—that Christ was what He claimed to be: and yet they went from the open grave of Lazarus to plot His destruction. They blinded themselves to the light which shone upon them. This is the very process through which Balaam had been passing. Then too the very reply of Balaam to the reproach of his ass shows that he was swept away with insane rage. The violence of his passion leaves little room for reflection, and prevents his surprise, or his expression of it, if it was felt. It is true, moreover, that the difficulty here lies with equal weight against the theory that the words were only heard by Balaam in his ecstacy. For if it is difficult to conceive that Balaam should have heard the dumb ass actually use articulate speech, without uttering any astonishment, it is at least equally difficult to explain how he should hear the groans and shudderings of his ass, coming to his inward sense at least as articulate words; how he could be the conscious subject of supernatural power and still persist in his brutal passion without any reverence or fear. If the ass spake to him, although she did not speak literally, how could he go on and reason with her and give no sign of dismay? In either case the answer is found only in the fearful power of sin to blind the man, and make him insensible. Pharaoh could look over his wasted land, and see the signs of sorrow and death hanging from every door, and rise up and pursue the people of God; unaware, apparently, that God had dealt with him.

But is it true that the line which separates between the intelligent and brute creation, is here broken? Has the speaking ass crossed the wide chasm? If it has passed, as KURTZ says, from the sphere of nature to that of spirit, from the impersonal to the personal creature, then indeed the line has been broken and the objection to any such assumption would be of force. But no such change is here implied. The ass is not presented as a rational creature because she speaks with man's voice. Then every parrot and speaking animal would have crossed the line. Mere articulate sounds do not constitute human speech; but words as the vehicle of thought, expression of the spirit. When the LORD opened the mouth of the ass, He enabled it to use articulate sounds instead of inarticulate groans. The form was changed, not the nature. She makes no revelation from God, does not speak to Balaam of his headlong way, simply utters the animal feelings and experiences under the brutal treatment of her master. Balaam would not understand her shudderings and groans, the natural and ordinary method of expression. God gave her articulate utterances in her case, the supernatural, extraordinary and therefore more startling and impressive utterance. It is the mere animal soul, feeling, experience put into the form of human speech. The animal has not changed its nature, has not passed into the rank of intelligent creatures. The line fixed by God, which separates the two, has not been broken through or crossed. The objections therefore to the actual historical occurrence, in the world of the senses, have no constraining force. All miraculous events involve difficulties to our minds. We are not competent to explain them. Any attempt to modify our interpretation of the record in order to avoid them is dangerous.

On the other hand it may be said: 1. That the rule "that we are not to conceive of dreams, visions or ecstacies in the biblical history unless they are clearly and undoubtedly intimated in the record" seems a good rule and well established (KURTZ, p. 468). There is no intimation of a vision or ecstacy here. The whole drift of the narrative bears against such a supposition. The state of Balaam's mind, the conscious conflict going on within him, between his conviction of what was right, and the power of his lusts; the eager pursuit of wealth, though he knew it was "the wages of unrighteousness," upon which he was now apparently more intent than ever, now that he had gone so far, was standing upon the borders of Moab, and saw the coveted prize almost within his grasp, precludes the idea of a visionary condition. LANGE, and even HENGSTENBERG himself, concedes that it was not developed until the ass startled, terror-stricken at the sight of the angel, restive, unmanageable, groaning under its cruel scourgings, had awakened it. There is nothing surely in the brutal passion which Balaam manifests, which should have prepared him to interpret the inarticulate groans of the ass into human speech. The statement "that the LORD opened the eyes of Balaam" is no intimation that a change had occurred in his internal state or condition. It is the opening of the outward bodily eye, as we have already seen, which had been closed by the eager, intent pursuit of gain—his reawakening to the occurrences in the external world—so that his senses were now in full exercise.

2. The words "the LORD opened the mouth of the ass," although KEIL in his attempt to occupy a middle ground holds that they are not decisive, "that all that they imply is that the ass spake in a way that was perceptible to Balaam," appear to be inexplicable on the theory that the miracle was wrought in Balaam. It is not said that the LORD opened the ears of Balaam, or that at this stage of the narrative any effect had been wrought upon him. He was still under the uncontrolled sway of his lusts and passion. The power of God was upon the dumb animal, opening his mouth to speak, as the Apostle Peter says (2 Pet. ii. 16) "with man's voice." It does not meet the force of this argument to say, that there was indeed some extraordinary divine work calling forth the words (!) of the ass, but that how the words were heard, with the outward ear or not, is not said, for the point here is, that the narrative seems to say and must be understood to say, unless the words are wrested to meet the exigencies of a theory, that the supernatural power was upon the ass. Its mouth was opened. And this interpretation—the plain, obvious one—is confirmed by the words of the Apostle, who gives us not his own construction, but that which had been common with the people of God, from the event itself down to his day, and to which he sets his seal as speaking by the Holy Ghost.

3. The speaking of the ass and the appearance of the angel are closely connected. If the one is heard only in the inward ear of Balaam, the other appears only to his inward eye. All externality is lost. The whole occurrence is subjective, and we have no criterion left by which to test its character, or distinguish it from any mere vivid imagination. Then how are we to explain the fact, admitted by all, (though attributed by HENGSTENBERG to a kind of second sight) that the ass saw the angel, not in a vague, dim, shadowy form, but distinctly and repeatedly, as a definite form, sword in hand, and in a threatening attitude. The narrative will not allow us to suppose that the angel was distinctly and visibly present to the ass, and only inwardly present to Balaam. If the one occurred in the external world—if the Angel was present to the senses—there is a strong presumption that the words were spoken to the external ear or sense of Balaam.

4. The whole object of the Angelic appearance in its humbling effect upon Balaam, and the result upon the prophetic word which he should utter, is secured more certainly upon the theory that the words were actually spoken by the ass, and actually heard by the prophet. If the whole effect was wrought in Balaam, if the ass did nothing more than to groan and cry out under the abuse it suffered, if it saw no Angel, or only sympathized with its master, who interpreted these groans and shudderings into words, then there was nothing so humbling to the pride of the Seer. He may have been ashamed upon reflection, of his blindness and passion and lust. On any theory the event was impressive. But if he who prided himself upon having eyes for divine revelation did not see in his blindness what the ass saw so clearly; if the irrational brute reproved and admonished his rational but unreasonable master; if the cowering, shrinking ass falling to the ground in terror has thus saved his owner from the doom upon which he was madly rushing; if he was thus brought to feel that his lusts had led him to take the place of the brute, it was an humbling but salutary experience. He saw clearly enough that his own desires and passions could not be followed; that he must indeed speak only the words which the Angel says: **I shall speak unto thee.** That was the end sought; and how effectually it was secured we learn when we hear the prophet saying at his first interview with Balak: **have I now any power at all to say any thing? The word that God putteth in my mouth that shall I speak.**—A. G.]

E.—THE FIRST BLESSING OF BALAAM.

CHAPTER XXII. 41—XXIII. 10.

41 AND it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost *part* of the people.

CHAP. XXIII. AND Balaam said unto Balak, Build me here seven altars, and pre-
2 pare me here seven oxen and seven rams. And Balak did as Balaam had spoken;
3 and Balak and Balaam offered on *every* altar a bullock and a ram. And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me; and whatsoever he sheweth me I will tell thee. And
4 he went *to* an high place.[1] And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.
5 And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and
6 thus thou shalt speak. And he returned unto him, and, lo, he stood by his
7 burnt sacrifice, he, and all the princes of Moab. And he took up his parable, and said,

Balak the king of Moab hath brought me from Aram,
Out of the mountains of the East, *saying*,
Come curse me, Jacob,
And come, defy Israel.
8 How shall I curse, whom God hath not cursed?
Or how shall I defy, *whom* the LORD hath not defied?
9 For from the top of the rocks I see him,
And from the hills I behold him:
Lo, the people shall dwell alone,
And shall not be reckoned among the nations.
10 Who can count the dust of Jacob,
And the number of the fourth part of Israel?
Let me[2] die the death of the righteous,
And let my last end be like his!

[1] Marg. *on he went solitary.* [2] Marg. *my soul or my life.*

TEXTUAL AND GRAMMATICAL.

[Ver. 41. Heb. Bamoth-Baal—a definite locality.—A. G.]

[Ver. 3. שְׂפִי—a bare, bleak height—from שָׂפָה, to scrape, to make bare, Job xxxiii. 21.—A. G.]

[Ver. 7. מָשָׁל—"a simile, then a proverb, because the proverb consists of comparisons and figures." KEIL. HIRSCH, however, says that "the word always denotes a sentence or saying in which there is a progress from the individual and concrete to the universal or general," and that it is so used here.—A. G.]

[Ver. 7. Defy. Better: be angry against, threaten.—A. G.]

[Ver. 10. Or: who can number the fourth part—or perhaps the *progeny*. BIBLE COMMENTARY, HIRSCH.—A. G.]

EXEGETICAL AND CRITICAL.

1. **Balak is politic and cunning. He leads Balaam to a mountain summit, from whence he could see only the ends of the Israelitish camp. A small part of the camp he must see, so that from his mountain height as from heaven he might hurl down the lightnings of his curse upon the people; but only a small part, lest he should be too deeply impressed, and thus his readiness to curse might be restrained.**

[A comparison, however, of chap. xxii. 41 with chap. xxiii. 13 seem to show that in the former case the words **the ends, or the utmost of the people,** refer not to a small part of the

camp, but to its extreme limits. He overlooked the whole people, even to its ends or utmost bounds. Balak had strong confidence that his wish would be secured. It was essential in his view that the people should be seen by the prophet, if the curse was to take effect. He led him therefore to a position so that the whole camp lay stretched out before him. But when the prophet blesses instead of curses Israel, then apparently thinking that his mind had been overawed by the prospect; that he could not so readily curse, a people so numerous and powerful, he leads him away to a point from which he says "thou shalt see only the utmost part of them, and shalt not see them all." Thus the two passages are perfectly consistent, and the order of steps as the scene unfolds is natural.—A. G.]

2. Balaam also on his part is a prudent schemer. Balak must build him seven altars, and offer upon them a grand sacrifice: seven bullocks and seven rams, the largest and most costly sacrifice, in the doubled seven. In connection with this pompous pretence of piety the sacrifice bears a most equivocal character. It is offered upon **the high places of Baal**, and still, as it appears, to Jehovah, from whom he inquires. But for which of the two were the bullocks intended, and for which the rams? **Build me here seven altars**—says Balaam—**Stand by thy burnt-offering.**—There is, in fact, a vile union between heathenism and monotheism—between yea and nay. Then Balaam goes up alone to a bare place, or a bald mountain peak, that he may see as much as possible of Israel, and that he may observe a sign, and thereby secure a vision. He appeals to Elohim, calling to witness his sacrifice. But it is Jehovah who puts the word in his mouth; it proceeds from God as the God of Israel. [Balaam went up to meet auguries (chap. xxiv. 1): **I will go—peradventure Jehovah will meet me.** "He hoped to receive or discover in the phenomena of nature a revelation from Jehovah." KEIL. Hence he went as the heathen augurs were wont to do, to the mountain summit, where his view above and around him would be unobstructed. **God met Balaam**, not "through the agencies employed to seek Him, dealing in this case in an exceptional manner," BIBLE COM., not through any appearance or sign which Balaam was to clothe in words, but put a word in his mouth: **thus thou shalt speak.** He had a distinct message from which he could not vary.—A. G.]

3. Balaam's first saying is richer in its form than in its contents. He speaks at first of the great expectations with which his coming is awaited. A king has sent for him, has brought him here in honor. From a remote land, from the far distant mountains of Mesopotamia, he has come to the mountain of Moab. And for this purpose, that he should curse a people whom he knew not only as Jacob, but as Israel (his words are fitly chosen: **Curse, doom to wrath**). He might well have said: How shall I curse him whom Jehovah blesseth? but he says somewhat less: whom God hath not cursed, whom God hath not threatened. He intimates that he sees not only a part of Israel, as Balak wished, but sees it in its whole significance and nature, as if he looked down upon it from every rocky peak and summit. The positive blessing includes three things: the isolation of Israel from the heathen, its countless number, and his own recognition of the righteous in it, with whom he wished to die. But in all the three respects the spirit of the typical word expresses much more than was present to the consciousness of Balaam, to wit, the election of God's people, its blessed and immeasurable extension, and the salvation in life and in death prepared for the righteous. [**Shall dwell alone**—not isolation, freedom from tumults, and thus security—but the inward separation in character and in their relation to God, upon which the outward isolation depended, and of which it was the symbol. They dwelt alone only while they clave to God—**counted not themselves among the nations.** The whole Israelitish history is a striking comment upon the text. As the description applies to the N. T. Israel, so the rule likewise.

Who can count the dust?—A reference to the promise, Gen. xiii. 15, which was already so largely fulfilled, that **even the fourth part**, alluding, as KEIL thinks, to the fourfold arrangement of the camp, could not be numbered.—יְשָׁרִים, a term applied to Israel as the called of God who is just and right, and as expressive of the end of their calling—or destination. It is not so much descriptive of their actual character as of the idea of the people, which was partly realized in the natural Israel, but is to be actually and fully realized in the spiritual. It is always the product of the gracious dealings of God with His people.

Let my last end be like his.—Balaam could not curse the righteous people. His better impulses find expression in the wish that he might share with them at least in their death. The Hebrew word refers not so much to the dying as to that which follows death, the futurity, the last estate. (See Ps. xxxvii. 37, 38.) While it is true that their ideas of a future state were as yet vague and indefinite, it is not true, as KEIL says, "that the Israelites did not then possess a certain hope of a blessed life beyond the grave." It is difficult to fix just the amount of light they enjoyed, but it is well nigh impossible to read the utterances of the word in regard to their death without feeling that the light shone for them and upon them. And he who walked with God, and died in the consciousness of the divine grace and love, could never have supposed that the light would go out in darkness, or that there was no blessed life beyond the grave.—A. G.]

For the location of Bamoth-Baal see chap. xxi. 19, 20. It appears here as the most remote point from which the camp of Israel could be seen. For the ancient custom of inaugurating religious questions, undertakings, execrations or blessings with sacrifices, see KNOBEL, p. 137; KEIL, *Clark's Translation*, pp. 176, 177. The sign for which Balaam went out alone was the view of Israel which should form a sign and a vision for him.

F.—THE SECOND BLESSING.

CHAP. XXIII. 11–24.

11 AND Balak said unto Balaam, What hast thou done unto me? I took thee to
12 curse mine enemies, and, behold, thou hast blessed *them* altogether. And he answered and said, Must I not take heed to speak that which the LORD hath put in
13 my mouth? And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 And he brought him into the field of Zophim, to the top of Pisgah,[1] and built
15 seven altars, and offered a bullock and a ram on *every* altar. And he said unto
16 Balak, Stand here by thy burnt offering, while I meet *the LORD* yonder. And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Ba-
17 lak, and say thus. And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 And he took up his parable, and said,

Rise up, Balak, and hear;
Hearken unto me, thou son of Zippor;
19 God *is* not a man that he should lie;
Neither the son of man that he should repent;
Hath he said—and shall he not do *it?*
Or hath he spoken—and shall he not make it good?
20 Behold, I have received *commandment* to bless.
And he hath blessed; and I cannot reverse it.
21 He hath not beheld iniquity in Jacob,
Neither hath he seen perverseness in Israel;
The Lord his God *is* with him,
And the shout of a king *is* among them.
22 God brought them out of Egypt;
He hath as it were the strength of an unicorn.
23 Surely *there is* no enchantment against[2] Jacob,
Neither *is there* any divination against Israel:
According to this time it shall be said of Jacob
And of Israel, What hath God wrought!
24 Behold, the people shall rise up as a great lion,
And lift up himself as a young lion:
He shall not lie down until he eat *of* the prey
And drink the blood of the slain.

[1] Marg. *the hill.* [2] Marg. or *in.*

TEXTUAL AND GRAMMATICAL.

[Ver. 11. בָּרֵכְתָ בָרֵךְ. Thou hast blessed to bless. Thou hast blessed only and continually.—A. G.]

[Ver. 13. אֶפֶס קָצֵהוּ—correctly rendered the utmost part—not as including the whole, but, as the following clause shows, a small part, the mere stragglers of the camp, as it were.—A. G.]

[Ver. 14. Zophim, or watchers, or spies.—A. G.]

[Ver. 15. Here—yonder. כֹּה, so—thus. The sense is not local. It is the manner.—A. G.]

[Ver. 19. Heb. cause it to stand.—A. G.]

[Ver. 20. Literally: I have taken, received to bless. How he had received it, the word does not explain. The word, however, was put in his mouth, and hence our version correctly supplies commandment.—A. G.]

[Ver. 21. Heb. trouble, sorrow, suffering, generally as the result of sin.—A. G.]

[Ver. 22. The participle מוֹצִיאָם designates the bringing out as still incomplete and going forward.—A. G.]

[Ver. 23. In both cases it is in, not against. Auguries and divinations are not practised in Israel. They had the immediate revelation.—A. G.]

EXEGETICAL AND CRITICAL.

1. Balak's dissatisfaction and his renewed attempt. He thinks already that in the words of Balaam he hears the utterance of the most definite and positive blessing. Balaam appeals to his absolute dependence. Jehovah put the words in his mouth. But now the blinded and superstitious king conceives the idea that he has made a mistake in the position to which he had led the prophet. He had placed him at first where he could see only a part of the camp. It now appears to him that even this was too much. **Come thou with me to another place, the end of the end of them** (only the extreme, meagre part of them) **thou shalt see, and shalt not see them all.** KEIL takes just the opposite view. Balak, he says, "led the seer to the field of the watchers that he might now see the entire people." He explains the words "thou shalt not see them all," as referring to the view from Bamoth-Baal. But the changed position for the third saying, where he first overlooked the whole camp of Israel, lies against this view. The full description of the second position leads also to the rejection of KEIL'S view. KURTZ'S theory also, that the utmost part denotes the whole, is to be rejected. The phrase "end of the end" is by no means an "intolerable tautology," but a very expressive description. **The field of the watchers** is clearly an elevated plateau upon Pisgah from which watchers made their observations; but that does not determine whether the watchers were soldiers, bird-augurs, or astrologers; nor does it inform us whether this place was the peak Nebo upon Pisgah, or a field of Moab upon the heights of Pisgah. The near lying valley regions are often invisible from lofty summits concealed by wooded ridges and the lower peaks. In any case the design of Balak is clear, that Balaam should see as little as possible of the camp of Israel. Balak must bring again his great sacrifice. **I will go to meet yonder,** *viz.*, the manifestation of God. [I will go and meet "is a technical term here for going out for auguries or for a divine revelation," KEIL. The term is not local, but expresses the purpose for which he went.—A. G.]. [HIRSCH has an ingenious and striking explanation of the places chosen by Balak—Baal, Zophim, Peor—as indicating in his mind the three great potencies which decide the weal or woe of nations, through each of which he hopes to secure the curse of Balaam and the ruin of his foes. First Baal, the physical or material, then the field of seers and watchers, the intellectual, and then Peor, the moral. He would see how richly they were endowed, or through what avenues in these respects their ruin could be accomplished.—A. G.]

2. The blessing. Now he begins his blessing with an address to Balak. He must rise up as if to receive the command of a king; nor is it a mark of distinction directly, a term of majesty and glory when he addresses him as the Son of Zippor. With his first word he reproves the thought of Balak that God might perhaps take back His word. This lies entirely beyond the power of Balaam. So also with the declaration **I have received to bless; he (God) hath blessed, and I cannot reverse it.**—Now also he speaks positively of blessing, and of the entire failure of the purpose to curse. The blessing branches into the following parts: 1. Israel's blessed condition spiritually. **No iniquity is discovered in Jacob, and** (therefore) **no trouble or affliction in Israel.**—Hence there are no points to which the curse can attach itself. [This applies not to individuals in their moral character, as if they were faultless in the sight of God, but to the people in their calling and in their covenant relation to God.—A. G.]. 2. Israel is the people of God. Jehovah is with him as his God. He Himself is the King, whose trumpet note sounds among them. 3. Hence his way is one in which God leads him. **God has brought him out of Egypt,** and thus he goes forward rapidly and with the irresistible power of the buffalo. [The Reem was probably some species of the wild ox, of great fierceness and of indomitable strength. See *Art. Unicorn*, SMITH'S *Bib. Dict.*—A. G.]. 4. Therefore also Israel is secure against the unclean spirits of soothsaying and divination. On the contrary it was guided by the pure spirit of prophecy. The words sound as if Balaam uttered judgment upon his own equivocal position. ["The augury and the divination were the two means employed by the heathen for looking into futurity." There was no call or place for them in Israel. It was not only secure against their arts, but they had no basis, no legitimate existence. **According to the time,** *i. e.*, at the right time, in due time, **it shall be said,** God will reveal His will and purposes.—A. G.]. 5. Hence the lion-like character of the people; its mighty, terrible, irresistible power; its certain triumph over its foes. [BIBLE COM. "Beyond the camp Balaam's eye would pass on to the bed of the Jordan. It was perhaps a lion coming up in his strength from the swelling of that stream (Jer. xlix. 19) that indicated to him this similitude."—A. G.].

Ver. 19. We have already spoken of the apparent repenting of God as a confirmation of His unchangeableness.

Ver. 21. We prefer not to regard God as the subject of הִבִּיט and רָאָה, but to take them as an indefinite form of the third person. [But see HENGST., p. 112, and comp. Hab. i. 3, 13.—A. G.] The cause of this glory of Israel is found in the fact that God is their King. As the mighty God (El) He leads them (continuously) out of Egypt. Ought any one to make the sinlessness of Israel

the cause? תּוּעָפֹת may express the rhythmic motion in the alternate leaps and pauses of the buffalo in its progress. [It denotes rather the stirring, restless, unwearied efforts with which the animal forces his way upwards.—A. G.].

Ver. 23. Their progress will be sure and constant, because they do not waver here and there under the delusions of magic arts, but march forward with confidence, instructed by the word of God, which shall be given them from time to time. They shall then know what great things the mighty God will do for them.

Ver. 24. The words of Judah's blessing (Gen. xlix. 9) transferred to the whole people.

G.—THE THIRD BLESSING.

CHAP. XXIII. 25–XXIV. 9.

25 And Balak said unto Balaam, Neither curse them at all, nor bless them at all.
26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

27 And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from
28 thence. And Balak brought Balaam unto the top of Peor, that looketh toward
29 Jeshimon. And Balaam said unto Balak, Build me here seven altars, and prepare
30 me here seven bullocks and seven rams. And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

CHAP. XXIV. 1. AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for [1]enchantments, but he set his face toward
2 the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding *in his tents* according to their tribes; and the Spirit of God came upon him.
3 And he took up his parable, and said,

Balaam the son of Beor hath said,
And the man whose eyes are [2]open hath said:
4 He hath said, *which* heard the words of God,
Which saw the vision of the Almighty,
Falling *into a trance,* but having his eyes open:
5 How goodly are thy tents, O Jacob!
And thy tabernacles, O Israel!
6 As the vallevs are they spread forth,
As gardens by the river's side,
As the trees of lign-aloes which the LORD hath planted,
And as cedar trees beside the waters.
7 He shall pour the water out of his buckets,
And his seed *shall be* in many waters,
And his king shall be higher than Agag,
And his kingdom shall be exalted.
8 God brought him forth out of Egypt;
He hath as it were the strength of an unicorn:
He shall eat up the nations his enemies,
And shall break their bones,
And pierce *them* through with his arrows.
9 He couched, he lay down as a lion,
And as a great lion: who shall stir him up?
Blessed *is* he that blesseth thee,
And cursed *is* he that curseth thee.

[1] Marg. *To the meeting of enchantments.* [2] Marg. *who had his eyes shut but now opened.*

TEXTUAL AND GRAMMATICAL.

[Ver. 1. Heb. as time after time.—A. G.].

[Ver. 3. נְאֻם a divine saying used ordinarily with Jehovah, found only here and Prov. xxx. 1; 2 Sam. xxiii. 1, with the genitive of the human bearer of the saying.—A. G.].

[Ver. 3. Rather closed שְׁתָם like סְתָם to close, the שׁ being later softened into שׂ or ס. See Hengst., pp. 136–139, and the authorities quoted.—A. G.].

[Ver. 4. Falling down—having his eyes open, *i. e.*, the inward eye. The words are different from those in ver. 3.—A. G.].

[Ver. 7. The dual form: "personifying the nation as a man carrying two pails overflowing with water."—A. G.]

[Ver. 8. צָרָיו. Those who beset him round.—A. G.].

[Ver. 8. The suffix in חִצָּיו refers to Israel, and the verb is without an expressed object. Hirsch meets the difficulty by making the singular suffix refer to God, as His arrows, the arrows of God, Israel wounds.—A. G.].

EXEGETICAL AND CRITICAL.

Balak is betrayed into the greatest confusion, utters things which are self-contradictory—a usual result of such cunningly-laid schemes. At first he says: **Thou shalt neither curse them nor bless them**, *i. e.* keep silence with respect to them. But immediately another superstitious idea occurs to him. He had erred perhaps in only letting the "curser" see the extreme limits of the Israelitish camp. Possibly the result might be entirely different if he should overlook the whole camp at one time and in one view. Then perchance his alarm at the sight of this great swarming host would overwhelm him, and so lead him to pronounce the curse. He leads him therefore at once to the top of Mount Peor. This mountain lay nearest the camp of Israel, one of the peaks of the Abarim range and overlooking the whole plain. It was probably not far from the city Beth-Peor. [It was north from Pisgah, and nearly opposite Jericho, six Roman miles higher than Libbias. The locality is important in connection with the prophetic utterances which follow. See Smith's *Bib. Dict., Art. Balaam*, Stanley's *Hist. of Jewish Church*, p. 213–217. "Behind him lay the vast expanse of desert extending to the shores of his native Assyrian river. On his left were the red mountains of Edom and Seir; opposite were the dwelling-places of the Kenite, in the rocky fastnesses of Engedi; further still was the dim outline of the Arabian wilderness, where ruled the then powerful tribe of Amalek; immediately below him lay the vast encampment of Israel, amongst the Acacia groves of Abel-Shittim—like the water-courses of the mountains—like the hanging gardens beside his own river Euphrates with their aromatic shrubs and their wide-spreading cedars. Beyond them, on the western side of Jordan, rose the hills of Palestine, with glimpses through their valleys of ancient cities towering on their crested heights. And beyond all, though he could not see it with his bodily vision, he knew well that there rolled the deep waters of the great sea, with the Isles of Greece, the Isle of Chittim—a world of which the first beginnings of life were just stirring, of which the very name here first breaks upon our ears."—A. G.] The same costly sacrifice must be offered again. It could only have been in an ironical temper that Balaam, after his previous utterances, could start upon this new attempt or make these requisitions for it.

He knows now definitely the will of Jehovah, and does not go as before to meet or seek auguries, but turns his back directly towards the wilderness, and surveys the whole people of Israel encamped there. Then **the Spirit of God came upon him** in a new and higher way. The words are no longer **put into his mouth**, and uttered under constraint and legal fear; he speaks out now in his ecstatic condition winged words, although we cannot say that they came from the heart. ["He no longer attempted by any magic art to control the purpose of God, but became the organ which God used in the communication of His will. He spake now in the spirit of prophecy." Hirsch. "It was not the mere sight of the ordered camp which formed the subjective preparation for receiving the Spirit of God, but the sight in connection with the previous living conviction that Israel was the blessed people of God." Hengstenberg.—A. G.].

Vers. 3, 4. He begins with a description of his new higher and more exalted state. From his very opening words Balaam himself is conscious for the time of prophetic powers. From Balaam the son of Beor he has become **the man who has his** inward prophetic **eyes opened**, since he has passed now into prophetic ecstacy. He first heard **the words of** (the mighty) **God**—as hearing usually precedes vision in the miraculous revelation—and then **saw the vision** (face) **of the Almighty**, but was so overpowered that he fell down (as Saul, 1 Sam. xix. 24; Daniel, Dan. x. 9; the Seer in the Apocalypse, Rev. i.; and as generally the prophets were prostrated in their calling); but with the fall, his spiritual eyes were unveiled, so that he can now make known the divine sayings. [Keil: "He calls his prediction a divine saying, a נְאֻם, for the purpose of designating it as a divine revelation received from the Spirit of God." The falling to the ground was not necessarily or even generally an attendant upon the prophetic state and calling. There seems to be an intimation in

the phrase, **is Saul also among the prophets?** that this condition was common. But that is a slight basis upon which to build a theory of the prophetic state. It is only in cases like Balaam and Saul, when the Spirit finds an alien condition of will and heart, that His coming is attended by these marks of violence, as if they were overcome and thrown down by a hostile power. As HENGSTENBERG well says, we are not justified in inferring from these cases that this was the condition with all the prophets. We could scarcely conceive it to have occurred with Samuel, as with Saul. To those whose ordinary states are pervaded by the Spirit He comes as to His own. The falling with David, Ezekiel, John, are not parallel; for in their case it was the splendor and glory of the manifestation which led them to prostrate themselves in reverence and fear. **Whose eyes are open,** not with the margin: who had his eyes shut, but now open, referring in both cases to his inward eye, but with most modern commentators, as now shut or closed. It is descriptive of his present ecstatic state. His bodily eyes and senses are closed to the external world, while his inner eye is open to the visions which the Spirit gave. The contrast between the third and fourth verses in the original favors this interpretation. It does not follow, however, that every prophet in his prophetic condition, had his bodily eyes closed, or the senses, as it were, suspended, "so far as self-conscious reflection is concerned." With men like Balaam, whose inner eye was darkened by lusts and passions, it seems necessary; but with those who were spiritually-minded, who were not sunken in the world of the senses and of self, it was not necessary, and probably did not occur.—A. G.] But here again the blessing is richer in its pathetic form than in its contents. The figures used are massed, and sometimes obscure. We meet again not only the image of the swift-rushing buffalo, but of the lion in a modified form. He describes the goodly and splendid appearance of the tent-city, which may be regarded as an unconscious type of the theocracy or the church (vers. 5 and 6). In the next place he describes the glorious development of this people (ver. 7). Then thirdly he celebrates its power—and indeed its destructive power over the heathen (vers. 8, 9). Only a faint glimmer of hope for the nations shines through the closing words: **Blessed is he that blesseth thee, and cursed is he that curseth thee.**

Ver. 5. **How goodly are thy tents,** *etc.*—The word is typically significant, not only in reference to the theocracy, but to the Christian Church. [It is Israel which comes before his mental vision—"the people in its higher nature, in its relation to God," and therefore all who are Israel, down to the most distant ages.—A. G.]

Ver. 6. From the dwellings to the land. Well-watered valleys spread themselves out in beautiful pictures, and to these the still more beautiful gardens by the river side. The conception of the aloe-groves breathing out their fragrance, and the cedar trees standing in their strength by the water courses, leads us away from the ordinary beauties of nature, to a higher paradisaic nature and culture. As an unconscious typical word, it foretells the Canaan to come, and the wider and succeeding glorification of the earth. [BIBLE COM. The aloe imported from China and the far distant east furnished to the ancients one of the most fragrant and precious of spices. Comp. Ps. xlv. 48. "All thy garments smell of myrrh, aloes and cassia," Ps. vii. 17. The images of the prophecy seem to have a basis or ground partly in the scene which lay before his natural eyes before the trance—the camp with its wide surroundings, and partly in those with which he was familiar along the banks of his own Euphrates.—A. G.]

Ver. 7. The people are presented under the image of a water carrier, whose two buckets (the dual form) which he carries, are overflowing with water. [**He shall pour the water.**—He shall not only prosper, have abundance of water, as water was so essential to all fertility, but he shall pour from his overflowing buckets, he shall distribute to others out of his fullness of blessings. In thee shall all families of the earth be blessed, Gen. xii. 3.—A. G.] **His seed,** *i. e.*, his progeny (not his sowing corn, as BUNSEN), **shall be in many waters,** *i. e.*, shall spread itself abroad, be cheered with great and varied blessing. **His king shall be higher than Agag,** *i. e.*, the kings of his ancient enemies, the Amalekites, who were called Agag (the fiery). [Agag seems to have been the common name of the kings of the Amalekites, as Pharaoh of the kings of Egypt, and Abimelech of the kings of the Philistines. And HENGSTENBERG has shown clearly, from the immediate context, in which Balaam speaks only in general terms of the good which should come to Israel, and from the relation which this third saying has to those which precede it, and that which follows, forming as it were a middle member in the whole prophetic utterance, a transition from the general and ideal, to the particular or individual, that we cannot suppose a reference to any individual king as the Agag overthrown by Saul, 1 Sam. xv. 8. It is only in the fourth saying, and even then in a general way, that he passes on to an individual application of the predictions to particular hostile nations. This is still further confirmed by the fact that **his king** is not any particular king, as Saul or David, nor even the Messiah exclusively, but his king generally, *i. e.*, the king whom Israel should receive. His king here is equivalent to **the kingdom which should be exalted**—in and through which the power of Israel should be fully developed and established over all enemies. There is too an historical reason why the Amalekite kingdom should appear here as the representative of the enmity of the world to the kingdom of God (see Ex. xvii. 8). And they were still probably among the most mighty of Israel's foes, which was not the case at the time of Saul. There is no valid ground therefore for the supposition that this passage indicates a later origin of the book of Numbers. On the contrary, it may be fairly urged as showing how deeply the idea of the kingdom lies imbedded in all conceptions of the people of God as a power in the world, as showing that it is not an idea of late growth, but one with which the people of God, and even Balaam was familiar.—A. G.] **His kingdom shall be**

exalted, *i. e.*, raise itself by its activity, vigor and growth. In the words his king he indicates the establishment of a royal dynasty in Israel, but that the kings of the Amalekites (and not Edom, Assyria, Babylon) are chosen as the type of heathen enmity proves the antiquity of the narrative. The singular greatness of the people corresponds to the singular greatness of the king. There is no verbal and conscious prophecy of the Messiah here (KEIL: "The king was neither the Messiah exclusively, nor the earthly kingdom without the Messiah"); for with the conception of the ideal Messiah, which unfolds itself later, out of the natural and generic Messiah, the conception of salvation as extending to all assumes a definite form. The words, however, in a typical sense have an unmistakable significance: the great people of God with its great king overcoming and towering above all heathen kingdoms and kings. [HENGSTENBERG: "For as Israel only attains the complete realization of its idea in the erection of the kingdom, so the kingdom reaches completely its destination only, with the appearance of the Messiah. In Him first the king of Israel is truly higher than Agag, the representative of the hostile world-power."—A. G.]

Ver. 8. The repeated reference to Egypt and the Exodus appears to be designed to bring out more vividly the contrast between this poor race of liberated slaves, and its destruction of the heathen nations as its enemies. We explain the latter and difficult clauses thus: he will crush (not gnaw) the bones of his enemies, and then break his own arrows, because the instruments of warfare have become useless. (See Isaiah ii. 4.) It is a strange order surely to say that he will first gnaw the bones of his enemies, and then pierce them with his arrows. We would rather account for the change from the plural to the singular thus: as he will crush the hostile nations, so he will break his (the enemies') arrows. [KEIL renders: "he shall dash them in pieces with his arrows," making the enemies the object of the verb. The violent alterations in the text suggested by J. D. MICHAELIS and KNOBEL are unnecessary. The order may be, from the crushing defeat of Israel's enemies, to the instruments by which it is secured, arrows standing for the weapons of war. HIRSCH: "And as the arrows of God, Israel wounds," *i. e.*, Israel is the weapon in the hand of God in His warfare with His malignant foes, the enemies of the dominion of His moral law upon the earth, and it is only as the arrow of God that Israel has victorious power over the nations."—A. G.]

The figure of the lion has a deeper significance than in xxiii. 22. There the lion goes in search of his prey; he has not yet lain down; here he appears as a triumphant lion, who has lain down in his majesty, and will injure no more. As to the typical meaning underlying this prediction of the kingdom of Israel conquering and destroying all heathen power, see Pss. ii. and cx.; Isa. ix. and xi.; Dan. ii. 34, 35.

Ver. 9. Comp. Gen. xii. 3; xxvii. 29; xlix. 9; Matt. x. 40–42.

The last words must lead to a rupture between Balak and Balaam, for their application to themselves, and their opposite purposes, was apparent. Balaam as the blesser felt himself blessed; and since Balak still wished to curse Israel, he was pursued already by the curse. [The future history will scarcely justify the supposition that Balaam felt himself blessed. He was conscious that he did not bless with the heart; it was not a blessing he desired which he utters, and hence he could not feel that he himself was heir to the blessing.—A. G.]

H.—THE LAST SAYING.

CHAP. XXIV. 10–25.

10 AND Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, be-
11 hold, thou hast altogether blessed *them* these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath
12 kept thee back from honour. And Balaam said unto Balak, Spake I not also to
13 thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I
14 speak? And now, behold, I go unto my people: come *therefore, and* I will adver-
15 tise thee what this people shall do to thy people in the latter days. And he took up his parable and said,

> Balaam the son of Beor hath said,
> And the man whose eyes are open hath said:

16 He hath said, which heard the words of God,
And knew the knowledge of the Most High,
Which saw the vision of the Almighty,
Falling *into a trance,* but having his eyes open:
17 I shall see him—but not now:
I shall behold him—but not nigh:
There shall come a Star out of Jacob,
And a Sceptre shall rise out of Israel,
And shall smite the corners of Moab,[1]
And destroy all the children of Sheth.
18 And Edom shall be a possession,
Seir also shall be a possession for his enemies;
And Israel shall do valiantly.
19 Out of Jacob shall come he that shall have dominion,
And shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and said,

Amalek *was* the first of the nations;[2]
But his latter end *shall be*[3] that he perish for ever.

21 And he looked on the Kenites, and took up his parable and said,

Strong is thy dwelling place,
And thou puttest thy nest in a rock.
22 Nevertheless the Kenite[4] shall be wasted,
Until Asshur shall carry thee away captive.

23 And he took up his parable and said,

Alas! who shall live
When God doeth this!
24 And ships *shall come* from the coast of Chittim,
And shall afflict Asshur, and shall afflict Eber,
And he also shall perish for ever.
25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

[1] Marg. *or smite through the princes of Moab.*
[2] Marg. *The first of the nations that warred against Israel.*
[3] Marg. *shall be even to destruction.*
[4] Heb. *Kain.*

TEXTUAL AND GRAMMATICAL.

[Ver. 14. Heb. אִיעָצְךָ. I will give thee counsel or advice. It is not used for a simple announcement.—A. G.]

[Ver. 14. Better at the end of days, since that is the usual significance of the word אַחֲרִית.—A. G.]

[Ver. 17. The text is better than the margin here. פַּאֲתֵי, the two corners or sides of Moab, from side to side. —A. G.]

[Ver. 17. Children of Sheth, rather the sons of tumult or confusion. See Jer. xlviii. 45; Amos ii. 2. So most modern interpreters.—A. G.]

[Ver. 18. Increase in power and wealth.—A. G.]

[Ver. 22. The particles כִּי אִם — and עַד־מָה may be better rendered here with Ewald and Knobel only then —when; or with Keil, Bible Com.: For surely is it that (giving the אִם a strong negative force) Kain shall be for destruction. He shall not be until, *etc.*—A. G.]

[Ver. 23. Sets, establishes him. מִשְּׂמוֹ, since, or from his establishing. The suffix may refer to the general destruction which follows, or to the power by which it is wrought.—A. G.]

EXEGETICAL AND CRITICAL.

In his indignation Balak changes his courtly conduct towards Balaam. He does not indeed go further than a threatening movement of his hands. [The clapping of the hands together was not, however, designed to terrify Balaam. It was simply an expression of the disappointment and passion of the king.—A. G.] Still he describes the calling of Balaam as a royal command which he had thrice disregarded. But now he commands him to flee. He drives him away and with scorn. **He had thought to pro-**

mote him to honor; but Jehovah (*i. e.* Balaam's belief in Jehovah) has withheld him from this distinction. But his anger seems to have kindled also the anger of the proud seer. He reminds Balak of his declaration at the very outset that he was dependent upon Jehovah (chap. xxii. 18). The breach between them is indicated in the expression: Since **I am going hence to my people, come therefore I will teach you what this people will do to thy people at the end of days.** [KURTZ: "'The end of days' denotes the horizon of a prophetic uttterance. It begins when the prophecy enters upon its actual fulfilment. For Jacob, whose hope and desire were limited largely to the dwelling of his descendants in the land of promise, the end began at the time of Joshua; but for Moses and Balaam, who saw that this possession of the promised land did not give perfect rest, 'the end of days' could only be when the strifes and hindrances should be removed, the enemies overcome. The end to them began with the line of David. The prophecy then received its preliminary and partial fulfilment. But that fulfilment was only relatively perfect, since the entire opposing powers to the people of God were not yet destroyed. There remained yet a future and wider fulfilment. 'The end of days' was not yet complete."—A. G.]

Ver. 15. It is scarcely correct to say that the succeeding outburst of anger is to be viewed as the culminating point of his predictions, as perhaps we might be inclined to do from the striking figure of **the star out of Jacob.** The narrator lets him pour out his saying without any preliminary or preparatory announcement. His self-consciousness comes out clearly in the description he gives of himself. He is here as one having **the knowledge of the Most High** (עֶלְיוֹן), in which respect he may be regarded as belonging to the primitive religion of Melchizedec. But as a worshipper of אֵל עֶלְיוֹן, he passes into the ranks of those who worship El-Shaddai and receives the vision which the Almighty discloses to him, **with his eyes open and falling to the ground.** The fundamental thought in his saying is now almost exclusively, the King who shall come forth out of Israel. We must distinguish here also between the conscious purpose of the seer, and the typical significance of his words, which grows out of the fact that he has a vision of the glory of Israel, and that the glory of Israel is in reality a type of the Messianic kingdom. **I shall see him, but not now.** What could this mean in the conscious thought of the man who was just about to pass by the tents of Israel on his way homeward? The thought: I see him now, but not as a man of the present, is not definitely and clearly expressed. It might be rendered: I shall see him; but He is not here. **I shall look for him, but not nigh** (not as one near at hand). The typical significance of the words extends to the time of the kings of Israel, and still further to the time of its ideal king. The declaration which follows: **there shall come a star out of Jacob,** is explained more fully by **the sceptre of Israel,** which should first smite Moab on every side, as he had already been smitten on the side of Heshbon. It is not in this way that the ideal Messiah would be announced. We call to mind also that it is not the purpose of the writer to include Balaam among the Messianic prophets; still less here when he burns with anger against Balak. That this prediction, as all that follows it here, must be fulfilled, is the result of the idea, that Israel is the people of Jehovah. And they were fulfilled. After Moab follow the sons of Sheth, not of Seth, nor of 'the drinker,' to wit, Lot, but of those rising up tumultuously against the dominant people of God (see Ps. ii.). Then follows Edom first as to its people, then as to its land (Seir). By it as a possession will Israel grow strong. We translate the additional clause: One shall descend out of Jacob, and shall destroy all the fugitives out of the city, *i. e.* the captured cities.

The prophecy closes with single sentences foretelling the general destruction of all heathen powers. The first of the hostile heathen nations is Amalek; but his latter end shall be: to destruction. [FIRST: Not as pre-eminent among the hostile nations in position and power, nor as the most ancient of these nations, but as the first who had entered into conflict with Israel, and had resisted successfully their entrance into the promised land, Ex. xvii. 8 and Num. xiv. 45. The conflict began with Amalek. They were to experience early its necessary issue in subjection.—A. G.]

The second utterance brings to view a new feature, *viz.* that one nation perishes by the hand of another; the Kenites by Asshur. In the interpretation of the following obscure sentences, we agree with KEIL: **enduring is thy dwelling-place, and laid** (*past participle*) **upon the rock thy nest. For is it that Kain** shall fall **into destruction** until, *i. e.* Kain shall not be destroyed until [see Text. Note.—A. G.]. The Sept. gives the remarkable interpretation which seems to imply that Balaam alludes to the destruction which he himself brought upon the Midianites. KNOBEL appears to have been guided by the passage in Judg. iv. 14, 17. "A part of the Kenites had separated themselves from their tribe in the south, and had settled in Kadesh in Naphtali, and were doubtless carried away captive with others when Tiglath-Pileser wasted Galilee about 740 B. C. 2 Kings xv. 29." Thus this part of the Kenites, sons of the blacksmith (Kain), dwelt safely up to this time in their rocky nest in the northern mountains of Canaan. [The Kenites were probably of Midianitish extraction, as Moses' father-in-law, who was a priest of Midian, was a Kenite. KURTZ holds that Balaam here refers to the Midianites, who as enemies of Israel must be involved in ruin, and who here receive the unusual name Kenites from the resemblance between קֵן, their rock-dwellings or fastnesses, and קֵינִי, the Kenites. He urges that as the Midianites were even now in covenant with Moab for the cursing and destruction of Israel, it is perfectly in place to regard them as the object of the curse directed against the Kenites;

that it would be remarkable indeed if they had not been mentioned among the enemies of Israel who must perish, and that unless they are alluded to here, they are passed by entirely. But there is no sufficient evidence that the Midianites were ever called Kenites. Nor is it necessary to suppose that every enemy of Israel should be specifically mentioned; on the contrary those who are named appear in their representative character. It is very questionable too whether this view can be reconciled either with the text, or with the demands of the history. It seems on the whole better with KEIL to regard the Kenites as the friends, and not the foes of Israel, who having **laid their nest upon a rock**, *i. e.* joined the true people of God, and thus a secure resting-place and refuge, were safe from destruction until Israel itself should fall under chastisement. KEIL adds: "There is no prediction here of the captivity of Israel, because that was simply a transitory judgment, which served to refine the nation of God, and not destroy it, but which became a captivity of judgment to the Kenites, because they were not really in fellowship with Israel, though outwardly associated with them." The outward association secured a strong dwelling-place, safety for a time. **For should Kain be destroyed, until**, *i. e.* Kain or Kenite shall not perish until **Asshur shall carry thee captive.** See Num. x. 32; Deut. xxxv. 19.—A. G.]

In the next saying Balaam appears to have seen more than he may announce to Balak. **Alas, who shall live when God appointeth him** (Asshur to do this). In his present state and disposition, he bewails the future of Israel (KNOBEL, p. 147). Still he comforts himself with the thought that God appoints Asshur to execute His judicial sentence (Isa. x. 5). From Mesopotamia, Balaam might well know Asshur's martial strength and lust of conquest. KEIL regards the lamentation as introductory to the prophecy concerning Asshur. Balaam bewails the sons of his people. [He renders also with our version: **who sets, doeth this**, making the suffix in יְשָׂמוֹ neuter and referring to the substance of the following prophecy, and not to Asshur. What pained the heart of the seer was not merely that Israel and the associated Kenites should be carried captive, which seemed to "involve the ruin of all peace and safety upon earth," but that the judgment should fall upon Asshur, upon his own people.—A. G.]

Ver. 23. A new saying truly begins here. But it does not follow that the saying must refer to Asshur, since the judgment upon Asshur opens with a disjunctive particle in ver. 24. Why should not his woe apply to the unuttered future lot of Israel which appeared to be so directly in conflict with his previous blessing? Let it be noticed also, that the judgment upon the naval power from Chittim is not introduced with a new parable. At last the universal ruin of the nations appears in the vision. Hostile ships come from **Chittim.** "כִּתִּים is Cyprus with its capital Citium (Gen. x. 4) mentioned as intervening between Greece and Phœnicia, and the chief station for the maritime commerce of Phœnicia, so that all the fleets passing from the west to the east necessarily took Cyprus in their way." KEIL. These ships afflict Asshur and afflict (cast them to the ground) Eber. A mere vague glimpse of a great western empire, which overthrows the oriental power, limits his prophetic horizon, and his vision of judgment closes with this, that he sees even the shadowy and unknown one, the prince of the ships from Chittim going down unto destruction. **And he shall perish forever.** "These words cannot refer to Eber and Asshur, for their fate is already announced in the word **afflict or press**, but only to the new western power which was to come over the sea." KEIL. But when KEIL says **Eber** "neither refers to the Israelites merely as Hebrews (Sept. and Vulg.), nor to the races beyond the Euphrates (Onkelos and others), but like 'all the sons of Eber' (Gen. x. 21), to all the posterity of Abraham, who descended from Eber through Peleg, and also to the descendants of Eber through Joktan," his exposition lies aside from the actual and peculiar thought of Balaam. The strange vision meets him again, so in conflict with the whole scope of his prophecy, that with the posterity of Eber, not only the descendants of Abraham generally, but Israel itself should be visited with judgment; but he prefers to say Eber rather than Israel. And since he combines Eber with his native race Asshur, he chooses for them the mildest term. **They shall be bowed, humbled**; while of the unknown one, under whose power they shall be bowed, he says with apparent delight: **he also shall perish forever.** The shadowy nature of these last visions of judgment is a strong proof of the great antiquity of this prophecy. The look into the far distant future stretches beyond the Babylonian and Persian histories, and rests upon a faint vision of the Macedonian empire, behind which the Roman power lay hidden, or with which it was included. Punitive judgments and universal ruin form the last words of the heathen prophet; a picture unrelieved by any light background, more terrible even than the Scandinavian "twilight of the gods." Thus Balaam takes his departure from Balak, not only in anger, but in a kind of despair; the Spirit of God appears to have revealed nothing more encouraging, and in this state he may easily have offered himself to Moses, as Simon Magus to Peter. At all events this excessive spirit of judging and cursing is that very extreme which, according to ancient and modern experience, passes over into the region of impure and idolatrous fanaticism. For special treatises upon the narrative, see THOLUCK, HOFMANN, KEIL [also HENGSTENBERG and KURTZ.—A. G.]. Above all things, we must guard against including Balaam in the class of the Messianic prophets, and the typical significance of his words must not be confounded with conscious prophecies.

[The question here, however, is not whether Balaam was conscious of the real import of his words. He was speaking under the influence of the Spirit of God. LANGE's view that he spake in anger, because reproached by Balak, has not sufficient ground, at least not in

the sense and importance he gives it. How far in his condition he may have been subject to ordinary frames and passions, we cannot determine.

Whatever may have been true, these frames and passions were under the control of the Spirit **who came upon him.**—Neither is it possible to determine how far he may have been conscious of what his words meant. We are to deal with the words, not his inward consciousness or passions. The thing of moment is what his words really mean. Are they explained, or fairly explainable on any other supposition than that they are Messianic? Do they find their complete fulfilment in the immediate future, or at the time of David, or in Christ and His kingdom? It is not necessary to determine, further, whether on the supposition that the prophecy is Messianic, we are to regard it as pointing to Christ only as the ideal King, and under whom the ideal kingdom would come to completion, all its enemies be subdued and destroyed, as HENGSTENBERG, or with KURTZ, that Christ is referred to as the personal, concrete, real King—the Messiah Himself. Both views are consistent with the full Messianic interpretation of the prophecy while the latter seems on the whole preferable. It is here at the close of the prophecy that we may best consider what is its real character. If the words **he shall perish forever** refer as the tenor of the prophecy implies and the later history demands, to the western power which the prophet saw in the dim distance coming over the sea—to the Macedonian and Roman empire—then we have, as KURTZ well says, "a real prophecy of that which no human wit, no powers of penetration, either in the time of Moses or David, or even Malachi, could have foreseen."* The overthrow of this last power of the world connects this prophecy with those of Daniel, who takes up and describes more accurately these world powers in their nature and progress and decay. If this is so then **the end of days** in which Balaam's prophecy falls, within which it all lies, must embrace the Messianic period, or at least the period of the kingdom, from its beginning through all its stages of progress, until its completion in the kingdom of God, and the destruction of all its foes, when in the widest sense of the words **Even he shall perish forever.** But if **the end of days** denotes the whole period of the kingdom, then the prophecy whose very core and substance is in the words, **there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite all the corners of Moab, and destroy all the children of Sheth, or tumult,** finds its preliminary fulfillment in David in whom the kingdom was established, and by whose victories the power of Moab and Edom was broken, but its final and complete fulfillment only in Christ, in whom the kingdom reaches perfection, and who destroys all the enemies of Israel. Any other interpretation limits the "end of days," so that it no longer affords scope for the very terms and exigencies of the later predictions. It would afford no room for the appearing and downfall of that power which the prophet sees coming from the west, triumphing over all its foes, but whose end is that "even he shall perish forever." We must either find some escape from the clear reference to the Macedonian and Roman empire, or we must recognize both the possibility of prophetic predictions, and that this prophecy speaks of Christ—or at least the Messianic kingdom. That Balaam's prediction was not exhaustively fulfilled by the victories of David, is clear not only from the history, in which both Moab and Edom appear again and again in their hostile attitude, throwing off the yoke under which they had been brought—a history confirmed by the inscriptions upon the Moabitish stone—but from the repeated and explicit references in the prophets to those powers centuries after the time of David. See Isa. xv. and xvi. 1-5; Amos ii. 1; Zeph. ii. 8, 9; Isa. xxxiv. 5; Ezek. xii.—xiv.; Amos ix. 11, 12.

The Messianic view is so obviously implied in the terms of the prophecy, that it was universally held by the Jews from the most ancient times. They held indeed that it received its preliminary fulfillment in David, but always regarded it as pointing to the Messiah. See HENGST.: *Christology*, Vol. I. p. 105. So wide-spread was this explanation that the renowned pretender, or Pseudo-messiah in the reign of Hadrian styled himself Bar-Cochba (the son of the star) with a clear reference to this prophecy. From the Jews it passed into the Christian Church, and has been the prevalent view down to the present day. It is rejected of course by the extreme rationalists; but the attempt to find any adequate explanation of its terms in the person and triumphs of David, is so in the face of the facts of the history subsequent to the time of that monarch, that those who receive the history at all are conscious of failure. We must either reject the whole history, even that part which the critics regard as genuine, or admit that the **star out of Jacob,** the ruler who should smite through all the opposing powers of the world, is the Messiah.

It is no objection to this view that at the time of Christ Moab and Edom had disappeared from the history. For these nations appear here as the present enemies of Israel, but at the same time as the representatives of all the nations hostile to the kingdom of God. It is not as Moabites that they are to be smitten, but as the enemies of the people of God. It is not their national character, but their attitude and spirit in relation to the divine kingdom, which calls for judgment. The limits of their national existence cannot therefore be the limit of the prophecy or of its fulfillment. So that even if it could be maintained that Moab and Edom were completely destroyed by David, that the application of the prophecy to those particular enemies was thus final and complete, that would not

* [The effort of the rationalistic critics to find a basis for this prophecy in some transient landing of a few Greeks upon the coasts of Western Asia, who after inflicting some real damage were compelled to retreat; whose expedition scarcely left a trace or tradition behind it, is so absurd as not to require any refutation. The attempt to make this brief and comparatively harmless irruption an explanation of this prophecy of the wide and permanent ruin wrought by some western power, shows to what extremities they are reduced who start with the principle "that prophecy, strictly speaking, is impossible," and to what shifts they will resort to escape conclusions which any fair exegesis involves, but which they rightly feel would be destructive to their principle. —A. G.]

change the fact that Moab in the wider prophetic sense still existed, and would exist, until all the enemies of the kingdom of God were subdued or destroyed. The eternal principles and ideas of prophecy run through infinite cycles. Where there are enemies, there are Moabites, and there the predictions of Balaam must be fulfilled.

When it is said that we can hardly suppose Balaam to have rejoiced in such a kingdom, which should in its onward progress crush all the powers which placed themselves in its path, it is enough to reply, that we are not told that he did. We do not know what were his personal feelings any more than we know how far he was conscious of the import of what he said. He was in a prophetic state. **The Spirit of God came upon him**; he was under the influence and control of that divine agent, and so spake his predictions. It is not probable that he did rejoice in what he saw, as we know that he remained in will and heart opposed to Israel. But this in no way affects the scope and meaning of his prophecy.

If we compare Balaam's prophecy with the prediction of the dying Jacob, "that the sceptre should not depart from Judah until Shiloh came to whom the nations should gather," we feel at once that they are closely connected, and yet that they are very different both in the definiteness of the predictions, and in the spirit they breathe. But this difference is to be accounted for partly from the nature of the Messianic prophecy, unfolding itself more and more fully in history, from the germ to the full bloom and fruit, and partly from the inward and outward circumstances which give rise to the prophecy. Balaam sees "the nation of Israel encamped, according to its tribes, in the face of its foes, the nations of the world." "He looks only upon the external results of the Messianic kingdom, and these again in a one-sided limited aspect, to the heathen powers in their opposition to the kingdom of God and their consequent subjection. Of the spiritual and earthly blessings which the Messiah should bring, not only for Israel, but for the heathen who should voluntarily yield to His sway, he sees and describes nothing." KURTZ. Still he does not lose sight of the blessed and the blessing nature of the Messianic kingdom, chap. xxiv. 5-9. "Balaam, the heathen seer, out of Mesopotamia, the centre of the national development of the ancient world, proclaims, first to the existing representatives of the nations hostile to Israel," and through them to all hostile powers as they should rise in succession, that in their enmity to Israel they were struggling against the power of the Almighty, and must perish, "since life and salvation were found only in Israel whom God had blessed."

The star which the wise men from the East saw, and which led them in the way to the newborn "king of the Jews," refers clearly to the prophecy of Balaam. It was not the star which he foretold, which he saw but not nigh; that star was Christ. The star which appeared to them announced that the star which Balaam saw had now risen out of Jacob in the birth of the king of the Jews. These Magi were, like Balaam, from the east. They were engaged in similar pursuits, devoting their lives to the study of occult sciences; men whose whole disposition would lead them to study eagerly the revelation made to the people of God scattered widely throughout the known world. They would naturally be drawn to the predictions of Balaam, one of their own class, and from their own country. "Upon this natural enlightenment," says HENGSTENBERG, "rests the supernatural revelation granted to them. God unfolded to their minds, which were already filled with a longing for the 'Star out of Jacob' foretold by Balaam, the meaning of the star which proclaimed the fulfillment of Balaam's prophecy; He revealed to them, that is to say, the fact that it announced the birth of the 'King of the Jews.' And just as Balaam had joyously (?) exclaimed 'I see Him,' and 'I behold Him,' they also could say 'We have seen his star.'"—A. G.].

DOCTRINAL AND ETHICAL.

On the whole section: Balaam is a type which is reflected a thousand-fold in art, poesy, science, in the pulpit, in ecclesiastical government, whose double face appears often in the contrast between a higher inspiration, or spiritual (enthusiastic) contemplation, and a lower tendency and final reprobation.

His history is important for the knowledge of prophetic psychology, for the distinction between verbal and typical prophecy, for that between belief and superstition regarding blessings and curses, as well as for hermeneutical science. Even the ass throws a light on the question of animal psychology, a question over which not only has rationalism fallen, but Apologetics has stumbled. See the exegesis.

[The history is impressive further as to the blinding power of sin when persisted in. Balaam's love of gold blinds him to the light of that knowledge of God which he obviously possessed before Balak's call—to the clearer light which shone from the angel who met him in the way—and lastly to the light of those revelations which shone around him so clearly. The person so blinded passes into deeper darkness from the very process through which he has passed. The light within becomes darkness, and how great is the darkness.

The history brings out clearly the Providence of God in the development and growth of the characters of bad men. The conditions under which that progress is made, the outward circumstances which furnish the occasion by which the character is tested and matured, these are a part of the divine plan. Balaam's place in history is not accidental, nor are the circumstances in which he appears either the result of chance, or shaped merely by human agencies. But all through his history the divine providence works restraining the evil principles, then permitting the man to have his own way, until the final test is applied, when he must choose between conscience and sinful lusts, between God and self. The history of Balaam repeats itself more or less fully in a thousand cases. It is obvious further, how God shields and blesses His people.—A. G.].

HOMILETICAL HINTS.

The policy of Balak. He seeks by the curse to depress the courage of the Israelites and to stimulate the courage of the Moabites, and thus secure the power to destroy Israel. An old story, yet ever new. It is like a page from the latest contemporary history. The dark fame of Balaam—that as a curser or imprecator he was without a rival. The character of Balaam. This combination of great capacities for inspiration with low aims and passion, is of more frequent occurrence than we are apt to think (see the exegetical notes). Balaam's struggle and apparent triumph. The signs of his defeat and the fearful depths of his fall. The self-contradiction in his nature grew into an irreconcilable breach. Balaam's speaking ass, a mystery of the animal, and still more of the human soul-life. The prophecies of Balaam: examples of the overpowering rhetorical pathos of (enthusiastic) inbreathed spiritual discourse. The gradation in his prophecies. The core and heart of them. The typical star. The Balaam behind the scenes. Balaam and Balak. Balaam as presented in the Old Testament and in the New.

[Chap. xxii. 9–14. Balaam's true state betrays itself at the outset. He knows to some extent the history of Israel, and that God had blessed them. Yet he inclines to go and pronounce the curse. He parleys with the temptation. He lays himself open to stronger temptation. **The Lord refuseth to give me leave to go with you.**—1. He wishes to go. 2. He is restrained only by fear. 3. His reply invites a renewal of the proposals, and prepares the way for the overmastering temptation to come.

Vers. 15–21. HENRY: "The enemies of the church are restless and unwearied in their attempts against it. How artfully Balak manages the temptation. 1. The messengers were more and more honorable. 2. The request was more urgent. 3. The rewards were greater." Balaam's seeming refusal, his real inclination and purpose. WORDSWORTH: "He adds hypocrisy to covetousness. Thus he tampers with his own conscience, and tempts God to change His mind whom he knew and declared to be immutable." **Go with them.**—HENRY: "As God sometimes denies the prayers of His people in love, so sometimes He grants the desires of the wicked in wrath. It is a fearful thing when God leaves a bad man to follow his own will, Isaiah lxvi. 4; Jer. ii. 19.

Vers. 22–35. **God's anger was kindled.**—HENRY: "The sin of sinners is not to be thought the less provoking to God because He permits it. We must not think that therefore He approves it. Nothing is more displeasing to God than malicious designs against His people; he that touches them touches the apple of His eye." God stands as an adversary in the way of sinners. He restrains and checks them in their downward career; and yet He makes them the ministers of His purposes toward His own children.

Ver. 41. **On the morrow.**—A deliberate act. He goes after full reflection, and yet without delay, he is eager to fulfil the wish of Balak and secure the coveted wealth.

Chap. xxiii. 1–10. Balaam covers his purpose to curse Israel with a show of devotion. His sacrifice not to honor God, but either to constrain Him or win His favor. It is characteristic of hypocrisy. I have prepared altars and offered sacrifices. HENRY: "He pronounces God's people happy in three things. 1. Happy in their peculiarity and distinction from the rest of the nations (ver. 9). 2. Happy in their numbers (ver. 10). 3. Happy in their last end. Let me die, *etc.* There are many who, like Balaam, desire to die the death of the righteous, but do not endeavor to live the life of the righteous. They would be saints in heaven, but not saints on earth. This is the desire of the slothful which kills him because his hands refuse to labor."

Vers. 11-24. **He hath blessed and I cannot reverse it.**—The gifts and calling of God are without repentance. The security of Israel against all the machinations and power of their enemies. 1. In the unchanging purpose of God, who has made them blessed (vers. 19, 20). 2. In their moral character, as they are viewed by God, the objects of His choice (ver. 21). 3. In their past experience of the saving power of God (ver. 22). 4. God's presence with them as their King. **What hath God wrought.**—HENRY: "The defeating of the design of the church's enemies ought to be had in everlasting remembrance to the glory of God."

Chap. xxiv. 1–9. HENRY: "The blessing is in substance the same as before, yet he admires in Israel: 1. Their order and beauty (ver. 5); 2. their fruitfulness and increase (vers. 6, 7); 3. their honor and advancement; 4. their power and history (ver. 8); 5. their courage and security (ver. 9); 6. Their interest and influence upon their neighbors (ver. 9)." Vers. 6, 7. WORDSWORTH: "A beautiful picture of the true Israel of God flowing forth from Christ, the divine fountain of grace, pouring out the living waters of salvation, the pure streams of the Spirit (Isa. xii. 3; John iii. 5; iv. 10; vii. 38, 39), and watering the wilderness of the world to rejoice and be glad, and to blossom as the rose."

Vers. 10–14. Balaam loses the wages of unrighteousness and the favor and blessing of God. Seeking to gain both, he gains neither. We cannot serve God and Mammon. The double-minded man ordinarily loses all.

Vers. 15–24. **Know the knowledge of the Most High.**—HENRY: "A man may be full of the knowledge of God, and yet utterly destitute of the grace of God." Here is the prophecy of the kingdom which is carried on and completed in Daniel. It shall come in the latter (at the end of) days; it shall come out of Jacob; it shall come as a star and sceptre in splendor and with authority; it shall be irresistible in its progress; its enemies shall be destroyed or fall into its possession; it shall be universal in its extent, and endure through the end of days.—A. G.]

SECOND SECTION.

The Threatening Apostasy through the Seductions of Idolatrous Feasts Arrested by the Zeal of Phinehas.

CHAPTER XXV. 1–18.

1 AND Israel abode in Shittim, and the people began to commit whoredom with
2 the daughters of Moab. And they called the people unto the sacrifices of their
3 gods: and the people did eat, and bowed down to their gods. And Israel joined
himself unto Baal-peor: and the anger of the LORD was kindled against Israel.
4 And the LORD said unto Moses, Take all the heads of the people, and hang them
up before the LORD against the sun, that the fierce anger of the LORD may be
5 turned away from Israel. And Moses said unto the judges of Israel, Slay ye every
one his men that were joined unto Baal-peor.

6 And, behold, one of the children of Israel came and brought unto his brethren
a Midianitish woman in the sight of Moses, and in the sight of all the congregation
of the children of Israel, who *were* weeping *before* the door of the tabernacle of the
7 congregation. And when Phinehas, the son of Eleazar, the son of Aaron the
priest, saw *it*, he rose up from among the congregation, and took a javelin in his
8 hand; And he went after the man of Israel into the tent, and thrust both of them
through, the man of Israel, and the woman through her belly. So the plague was
9 stayed from the children of Israel. And those that died in the plague were twenty
and four thousand.

10, 11 And the LORD spake unto Moses, saying, Phinehas, the son of Eleazar, the
son of Aaron the priest, hath turned my wrath away from the children of Israel,
while he was zealous for my sake[1] among them, that I consumed not the children
12 of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant
13 of peace: And he shall have it, and his seed after him, *even* the covenant of an
everlasting priesthood; because he was zealous for his God, and made an atone-
14 ment for the children of Israel. Now the name of the Israelite that was slain, *even*
that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of
15 a chief house[2] among the Simeonites. And the name of the Midianitish woman
that was slain *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of
a chief house in Midian.

16, 17 And the LORD spake unto Moses, saying, Vex the Midianites, and smite
18 them: For they vex you with their wiles, wherewith they have beguiled you in
the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Mi-
dian, their sister, which was slain in the day of the plague for Peor's sake.

[1] Marg. *with my zeal.* [2] Marg. *house of a father.*

TEXTUAL AND GRAMMATICAL.

[Ver. 3. Yoked. צָמַד, to bind, fasten—to come under the yoke—to be subject to discipline or rule, and so to serve.—A. G.]

[Ver. 8. הַקֻּבָּה. The arch—the alcove—applied here to the inner or rear part of the tent.—A. G.]

EXEGETICAL AND CRITICAL.

[Balaam had not returned to his home, although he had turned towards it. It is not necessary to suppose that after leaving Balak he went to the Israelitish camp and revealed his prophecies to Moses in the hope that he might obtain the reward which he had failed to secure from Balak. The words **he returned** (chap. xxiv. 25) are hardly consistent with such a supposition. And there is nothing in the mental condition of Balaam, fallen now from the heights to which he had been taken, which should have led him to seek the camp of Israel. He was evidently burning with deep hostility towards Jehovah and His people. The loss of the coveted prize inflamed his anger. Moses may have learned his prophecies through other channels, may have received them directly from God, or perhaps, as KEIL supposes, Balaam may have communicated them to the Israelites or to Phinehas when he fell into their hands. On his way homewards, burning with his anger and disappointment, he falls in with the Midianites who were then dwelling upon the Moabitish highlands. And here we have the plot which his malice and cunning suggested.—A. G.]

The blessing of Balaam did not shield the people from the curse to which it exposed itself immediately afterwards without any suspicion of the protection which Jehovah had given it in that blessing. On the doctrinal side, with respect to its faith, the worldly spirit found no direct access to them; now it attempts, and with great success, to approach them on the practical side, undermining its faith by corrupting its moral character and practice. This also is a story of the most primitive antiquity, ever repeating itself anew, and too little studied in the instance before us.

It is worthy of notice in the first place that the people had just returned from their last great victory in the east of Perea, and were now, in a dangerous spiritual mood resulting from their victory, encamped with their spoil in the acacia plains, seeking repose. This encampment was their Capua.

Then begins the old story of the enticing idolatrous feasts, against which the earliest statutes had warned them, Ex. xxiii. 32, 33; a story which is fatally repeated through the whole Israelitish history, comes out again in a new form in the first periods of the Christian Church (2 Peter and Jude), and in the Apocalypse casts its shadow down to the very end of time. In masked forms, especially under the guise of sensual and voluptuous delights, this temptation has often, even in the Protestant Church, wrought destructive results, *e. g.*, in the army of Henry the IV.; among the Huguenots generally; among the Hungarian Protestants; at the court of the last of the Stuarts, and at many other times and places.

But in such cases the evil, the moral contagion, starts with the great, rather than with the humble, and this is strikingly exemplified in the present narrative. As the wrath of God broke out against Israel and revealed itself in its peculiar power and results, in impending death, in a terrible pestilence, then spake Jehovah to Moses, **Take all the heads of the people** (those who have been leaders in the sin) **and hang them up before the Lord against the sun.**—Moses intended substantially the same thing when in other terms he said to the judges: **Slay ye every man his men that were joined unto Baal-Peor.**—Just then occurs the most glaring example of the sin. Zimri, a prince of the tribe of Simeon, leads his paramour, a Midianitish princess, with shameless impudence, into his tent, in the presence of all the people. How much less guilty the common people were, in comparison with such effrontery, appears from the fact stated, that all the people who saw the outrage were weeping at the door of the tabernacle of the congregation. Moses himself seems to have been confounded.

Nothing less than the exercise of a holy burning zeal, such as came upon Phinehas, could have stayed the tide of corruption. It is useless here to attempt to trace back to a definite statute or institution the zealot right which appears here in its strongest form. It wells up from the depths of the theocratic life, as a primitive form of police, having its precedent in the judgment exercised upon the more guilty offenders at the worship of the golden calf, and its analogies in the arbitrary exercise of justice, now in the vehme courts, now in lynch-law, *etc.* In Israel Zealotism was the complement of the law in its practical aspect, as Urim and Thummim were the complement of prophecy. There was here also a priestly basis and support. Phinehas was the son of Eleazar, the successor of Aaron. His heroic act confirmed to him the inheritance of his priesthood. The energetic character of his deed comes out in the strongest light in the text. This act was accepted as the decisive, satisfactory atonement of the collective guilt of the people. **The plague was stayed.**—As the Israelites had before determined upon a later war of revenge against the king of Arad, so now Moses resolves to be avenged upon the Midianites. The breach between the easily deluded Israel, and this dangerous neighboring people, should be made sure and lasting.

There is moreover a very remarkable delicacy in the narrative, in omitting any allusion here to the instigator of the temptation. The great villain and his villanous deed, lies deeply concealed in the background, and the story leaves him in his concealment for the present, because it is concerned mainly to bring out the fact that the people, or rather the heads of the people, are chargeable for the sin. It knows nothing now of any sentimental palliation of their conscious guilt; but the demoniacal wickedness of the tempter, and the judgment which overtook him are related later, and from thence onward in all the theocratic tradition, he is the great type of such seducers. We may perhaps regard it as a consoling truth, that while retribution was so long delayed, while his godless villany lay hidden for so long a period, yet judgment overtakes him at last.

Balaam appears moreover to have reached the Moabites, through the mediation of the nomadic Midianites lying upon the borders of Moab. The Midianites accordingly form the connecting link

between Israel and Moab; but the princes of Moab obviously consecrate their own daughters to the work of seduction.

Ver. 1. **Shittim.**—An abbreviation for Abel-shittim, see xxii. 1, a part of the plains of Moab in the direction of Palestine, Josh. ii. 1; iii. 1. It does not appear from the text that the fall of the people began with carnal lewdness. It began apparently with the invitation from the daughters of Moab to attend the sacrificial feasts of their gods. [The אֶל in the text, in its position and form, intimates that the invitation came from the daughters of Moab. And this is explicitly stated in the following verse. **They**, the daughters of Moab, **called the people unto the sacrifices of their gods**, the gods of those who extended the invitation. It is the usual process in the falls of Israel.—A. G.]. Sins of the flesh and the falling away to idolatrous service were the results. But both sins are bound up in the one conception of whoredom. The prostitution, the selling as it were of human personality, follows upon the concessions of the personality of God. [The acacia and palm groves, with their shade, gave a welcome retreat after these long wanderings in the barren desert, and the sore struggles through which they had passed.—A. G.]

Ver. 3. **Baal-peor.**—Lascivious rites were widely spread and prevalent in Babylonia and Syria. See KNOBEL. [Also article Baal in SMITH'S *Bible Dictionary*.—A. G.]. It was Baal, especially as he was worshipped at Peor, with lustful practice (hence Baal is sometimes called Peor). Beth-Peor, Deut. iii. 29; iv. 46. "He was a Moabitish Priapus, in honor of whom virgins and women prostituted themselves. As the god of war he was called Chemosh." KEIL. We distinguish in the same divinity between the god of fortune and the god of misfortune, thus: the first was worshipped with voluptuous sacrifices, the latter with human sacrifices—Moloch-sacrifices. **And the anger of the LORD was kindled.** See Ex. iv. 24; Ps. xc.

Ver. 4. After the destructive pestilence had broken out among the people, Jehovah Himself appoints the first remedy. According to KNOBEL, whom KEIL follows here, the heads of the people are only called out in order to hang the guilty ones among them. The whole narrative will thus lose its very nerve and substance, and surely this can scarcely be the true interpretation of וְהוֹקַע אוֹתָם. **All the heads of the people** must clearly refer only to the guilty: but these are to be discriminated by the judges. **Hang them up before the LORD** (as a curse-offering) **against the sun.**—There were two principal modes of Oriental hanging. The one was fatal in its operation—a literal crucifixion—which however divided itself again into two kinds; nailing and impalement. In the other the criminals were slain first, and then fastened to a pole for exhibition or atonement, "so that the impalement or crucifixion was only an aggravation of the capital punishment, like the burning in Lev. xx. 14, and the hanging in Deut. xxi. 22. The rendering of the Sept. and Vulg. is *παραδειγματίζειν* and *suspendere*." KEIL.

[KNOBEL: "Crucifixion was a mode of capital punishment in use among the nations of antiquity, and could not have been strange to the Hebrews; but among the older Hebrews rarely if ever, except in the suspending of the dead corpse as an aggravation of the punishment." **Against the sun**, *i. e.*, publicly not in concealment. It was a public and shameful exhibition—as if the heaven and the earth were both unwilling to receive them—and therefore added to the severity of the punishment. **Before the Lord**: not merely as sinners against Him, and hence in His presence, but as the preposition means to Him—as a satisfaction to Him, to appease His wrath.—A. G.].

Ver. 5. KEIL says: "This command of Moses to the judges was not carried out because the matter took a different turn." He adds, however, later, twenty-four thousand were killed by the plague. The Apostle Paul gives the number that fell as twenty-three thousand, probably from a traditional interpretation of the schools, that one thousand out of the twenty-four, perished by the judges, and only twenty-three thousand fell by the plague literally—to whom alone Paul refers." We must make a distinction also between the execution of the guilty generally, and the hanging up against the sun, the latter sentence being inflicted only upon the criminals of higher stations, and for purposes of intimidation.

[**Slay ye every one his man.**—There is a reference to the local or tribal courts which existed even then. The judges were severally to execute the sentence upon the guilty belonging to his jurisdiction. HIRSCH: "The Jewish court had no right to intervene unless upon a public accusation. There need not be, however, any official public accuser. The whole people virtually occupied that position. Any two men might arrest the criminal and bring him before the court, and demand a punishment according to the offence. But as in cases like this, in which there is a wide and public apostacy, these steps were not taken, perhaps could not be—therefore God Himself lets His anger flame against Israel—assumes the responsibility and exercises the functions of the judge.—A. G.].

Vers. 6–9. He leads her before the eyes of Israel into the female apartment of his tent. Phinehas pierced both of them through in the very act. The original will scarcely admit any other view, and the deviations from it among the Rabbins are untenable. [KEIL: "Upon this act of Phinehas and later examples of Samuel (1 Sam. xv. 33) and Mattathias (1 Macc. ii. 24), the later Jews erected the so-called 'Zealot-right,' according to which any one, even though not qualified by his official position, possessed the right, in cases of any daring contempt of the theocratic institutions, or any daring violation of the honor of God, to execute vengeance upon the criminals. See BUDDEUS' *de jure zelotarum apud* Heb. 1699." KURTZ, *Geschich. des A. B.* reminds us however that Phinehas as an actual priest and designated successor to the High Priest, had an official position, that Moses' command to slay the transgressors had already been issued, that the circumstances were extraordinary, the boldness of the crime, the great interests, even the highest good imperilled, justified his assumption of authority, and his consecration to his judicial act. It would be very strange to construe such

an act, by such a person, under such circumstances, into a precedent for irregular acts of zeal.—A. G.].

Vers. 10–12. קִנְאָתִי "is not zeal for me, but my zeal, the zeal of Jehovah, with which Phinehas was filled, and impelled to put the daring sinners to death," KEIL. The zeal of Jehovah manifested itself in the plague. Here the zeal of Phinehas for Jehovah is exalted according to its real merit. [**Hath turned my wrath away. He made an atonement for the children of Israel.**—וְיִכַּפֵּר and covered, or was for a covering. BIBLE. COM.: "The signal example thus made by Phinehas of a leading offender, was accepted by God as an expiation, and the exterminating wrath which had gone out against the whole people was arrested." **I give him my covenant of peace.**—Give or fulfil. "The covenant granted to Phinehas consisted in the fact that an eternal priesthood (*i. e.*, the eternal possession of the priesthood) was secured to him; not for himself alone, but for his descendants also as a covenant, *i. e.*, in a covenant or irrevocable form, since God never breaks a covenant that He has made. In accordance with this promise the high priesthood which passed from Eleazar to Phinehas continued in his family, with the exception of a brief period from Eli to David, until the typical priesthood of Aaron was merged into the actual priesthood of Christ." KEIL. **The covenant of peace**, because it is only through the priesthood and its atoning sacrifices that peace between God and the sinful world can be established, as it was through the act of Phinehas, by which God's right was vindicated and established in Israel, that His wrath was stayed, and peace restored.—A. G.].

Vers. 14, 15. Zimri was a prince out of the chief house of the tribe of Simeon, but the father of the Midianitish woman Cozbi was the head of several tribes, and of a chief house in Midian, and is called king, and numbered among the five kings of Midian who were slain by the Israelites, chap. xxxi. 8.

Vers. 16–18. **Cozbi their sister.**—The repetition is emphatic, the clauses form a climax. It was an extreme case of the grossest outrage that Cozbi, a Midianitish princess, the sister of the people, *i. e.*, of their chiefs, should herself be led in clear sunlight, into the sacred camp, to glorify lust, and render it an act of service or worship. [BAUMGARTEN: "Moses was commanded to vex the Midianites in order that the practical zeal of Phinehas against sin, by which expiation had been made for the guilt, might be adopted by all the nation."—A. G.].

DOCTRINAL AND ETHICAL.

The history of the fall and sin of Israel through its participation in the idolatrous festivals of the Midianitish gods, can scarcely be too strongly emphasized, in its significance for the Christian history of the Church and world. Its particular features are, 1. The stealthy diabolical counsel of Balaam to destroy the people of the faith by beguiling them into lascivious worship, and worldly lusts and passions generally. This fiendish method has played a larger part in secret than has ever found publicity in history, poisoning individual characters, and whole nations. 2. The dangerous situation of Israel, as it is encamped in the acacia groves and celebrates its victories. 3. The alluring invitation to the idolatrous festivals and sacrifices. 4. The evil example of the great, and of the upper class in general. The fearful result of the enticement and sin of Israel, appears morally in a lapse from the faith and its pure morality, and physically in the outgrowth of deadly pestilences. On the other hand these offences call out in unexampled vigor the spirit of zeal, the primal source and type of all moral police, as it has celebrated its triumphs in Florence, Geneva and elsewhere. Such acts of moral defence and safety must be broadly distinguished from deeds of fanaticism; although the flame rarely begins without smoke. Generally we have here the primitive type of that ever returning freeing of the kingdom of God from all antinomianism, from all libertinism in the great, and all hypocrisy in the small, from all mingling of holiness with glittering fleshly lusts, and from all mingling of hallowed festal service, with seductive and corrupting feasts. The name Cozbi has especially furnished a basis for a long catalogue of sister names, who, like the Jezebel of the Apocalypse, have wrought fatal mischief in both worldly and spiritual circles.

[The history shows that the "curse causeless never comes." God's people are safe from the curse unless they bring it upon themselves. They never experience it unless they have practically renounced God and His law. The floodgates are open, then, and nothing but a vindicated divine right will stem the tide.—A. G.].

HOMILETICAL HINTS.

The enticement of Israel through the idolatrous Midianitish festivals. An old and new story. Cozbi a type of the historical and corrupting woman. The zeal of Phinehas or the distinction between religious and fanatical zealotism. The idolatrous Midianitish festivals, a lasting warning for Christendom. A warning also against the mingling of religious devotion with the sexual life, characteristic of some sects. The twofold correction of the divine righteousness for the Midianitish excesses. The plague or the pestilence, and the sword of Phinehas. How often may the judicial sword hinder or remove a pestilence. [HENRY: "We have here: 1. The sin of Israel. 2. Its punishment by the hand of the magistrate and by the immediate hand of God. 3. The zeal of Phinehas in slaying the impudent offenders. 4. God's commendation of his zeal; and 5. The enmity put between the Israelites and the Midianites their tempters, as at first between the woman and the serpent. The heads of the people who were guilty are first slain. Ringleaders in sin ought to be made examples of justice. Zimri's sin was a daring affront: 1. To the justice of the nation, and bid defiance to that. 2. To the religion of the nation, and put contempt upon that. In the face of the command to stay the criminals, and while the congregation were weeping at the door of the tabernacle." It was also a bold affront against God. Since it was committed while the plague was raging. God will surely deal with those who do the devil's work in tempting men to sin.—A. G.].

THIRD SECTION.

The New Numbering of the People after the Great Judgment Executed upon It.

CHAPTER XXVI. 1–65.

1 AND it came to pass after the plague, that the LORD spake unto Moses and unto
2 Eleazar the son of Aaron the priest, saying, Take the sum of all the congregation
of Israel, from twenty years old and upward, throughout their fathers' house, all
3 that are able to go to war in Israel. And Moses and Eleazar the priest spake with
4 them in the plains of Moab by Jordan *near* Jericho, saying, *Take the sum of the people,* from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 Reuben, the eldest son of Israel: the children of Reuben; Hanoch, *of whom*
6 *cometh* the family of the Hanochites: of Pallu, the family of the Palluites: Of
Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.
7 These *are* the families of the Reubenites: and they that were numbered of them
8 were forty and three thousand and seven hundred and thirty. And the sons of
9 Pallu; Eliab. And the sons of Eliab; Nemuel, and Dathan, and Abiram. This
is that Dathan and Abiram, *which were* famous in the congregation, who strove
against Moses and against Aaron in the company of Korah, when they strove
10 against the LORD: And the earth opened her mouth, and swallowed them up
together with Korah, when that company died, what time the fire devoured two
11 hundred and fifty men: and they became a sign. Notwithstanding the children
of Korah died not.

12 The sons of Simeon after their families: of [1]Nemuel, the family of the Nemuel-
ites: of Jamin, the family of the Jaminites: of [2]Jachin, the family of the Jachin-
13 ites: Of [3]Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.
14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

15 The children of Gad after their families: of [4]Zephon, the family of the Zephon-
ites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:
16, 17 Of [5]Ozni, the family of the Oznites: of Eri, the family of the Erites: Of [6]Arod
18 the family of the Arodites: of Areli, the family of the Arelites. These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

19 The sons of Judah *were* Er and Onan: and Er and Onan died in the land of
20 Canaan. And the sons of Judah after their families were; of Shelah, the family of the Shelahites: of Pharez, the family of the Pharzites: of Zerah, the family of
21 the Zarhites. And the sons of Pharez were: of Hezron, the family of the Hezron-
22 ites: of Hamul, the family of the Hamulites. These *are* the families of Judah according to those that were numbered of them, three-score and sixteen thousand and five hundred.

23 *Of* the sons of Issachar after their families: *of* Tola, the family of the Tolaites:
24 of [7]Pua, the family of the Punites: Of [8]Jashub, the family of the Jashubites: of
25 Shimron, the family of the Shimronites. These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26 *Of* the sons of Zebulun after their families: of Sered, the family of the Sardites:
of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.
27 These *are* the families of the Zebulunites according to those that were numbered
of them, threescore thousand and five hundred.

28, 29 The sons of Joseph after their families *were* Manasseh and Ephraim. Of the
sons of Manasseh: of Machir, the family of the Machirites: and Machir begat
30 Gilead: of Gilead *come* the family of the Gileadites. These *are* the sons of Gilead:
of [9]Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:
31 And *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the
32 Shechemites: And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the
family of the Hepherites.

33 And Zelophehad the son of Hepher had no sons, but daughters: and the names
of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tir-
34 zah. These *are* the families of Manasseh, and those that were numbered of them,
fifty and two thousand and seven hundred.

35 These *are* the sons of Ephraim after their families: of Shuthelah, the family of
the Shuthalhites: of [10]Becher, the family of the Bachrites: of Tahan, the family
36 of the Tahanites. And these *are* the sons of Shuthelah: of Eran, the family of
37 the Eranites. These *are* the families of the sons of Ephraim according to those
that were numbered of them, thirty and two thousand and five hundred. These
are the sons of Joseph after their families.

38 The sons of Benjamin after their families: of Bela, the family of the Belaites:
of Ashbel, the family of the Ashbelites: of [11]Ahiram, the family of the Ahiramites:
39 Of [12]Shupham, the family of the Shuphamites: of Hupham, the family of the
40 Huphamites. And the sons of Bela were [13]Ard and Naaman: *of Ard*, the family
41 of the Ardites: *and* of Naaman, the family of the Naamites. These *are* the sons
of Benjamin after their families: and they that were numbered of them *were* forty
and five thousand and six hundred.

42 These *are* the sons of Dan after their families: of [14]Shuham, the family of the
43 Shuhamites. These *are* the families of Dan after their families. All the families
of the Shuhamites, according to those that were numbered of them, *were* threescore
and four thousand and four hundred.

44 *Of* the children of Asher after their families: of Jimna, the family of the Jim-
nites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.
45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the
46 family of the Malchielites. And the name of the daughter of Asher *was* Sarah.
47 These *are* the families of the sons of Asher according to those that were numbered
of them: *who were* fifty and three thousand and four hundred.

48 *Of* the sons of Naphtali after their families: of Jahzeel, the family of the Jah-
49 zeelites: of Guni, the family of the Gunites: Of Jezer, the family of the Jezerites:
50 of [15]Shillem, the family of the Shillemites. These *are* the families of Naphtali
according to their families: and they that were numbered of them *were* forty and
51 five thousand and four hundred. These *were* the numbered of the children of
Israel, six hundred thousand and a thousand seven hundred and thirty.

52, 53 And the LORD spake unto Moses, saying, Unto these the land shall be divided
54 for an inheritance according to the number of names. To many thou shalt [16]give
the more inheritance, and to few thou shalt [17]give the less inheritance: to every
one shall his inheritance be given according to those that were numbered of him.
55 Notwithstanding the land shall be divided by lot: according to the names of the
56 tribes of their fathers they shall inherit. According to the lot shall the possession
thereof be divided between many and few.

57 And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; 58 of Merari, the family of the Merarites. These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat 59 Amram. And the name of Amram's wife *was* Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram, Aaron and 60 Moses, and Miriam their sister. And unto Aaron was born Nadab and Abihu, 61 Eleazar and Ithamar. And Nadab and Abihu died, when they offered strange 62 fire before the LORD. And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

63 These *are* they that were numbered by Moses and Eleazar the priest, who num- 64 bered the children of Israel in the plains of Moab by Jordan *near* Jericho. But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. 65 For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

[1] Marg., Gen. xlvi. 10; Ezek. vi. 15, *Jemuel.*
[2] 1 Chron. iv. 24, *Jarib.*
[3] Gen. xlvi. 10, *Zohar.*
[4] Gen. xlvi. 10, *Ziphion.*
[5] or *Ezbon*, Gen. xlvi. 16.
[6] Gen. xlvi. 16, *Arodi.*
[7] or *Phuvah.*
[8] or *Job.*
[9] called *Abiezer*, Josh. xvii. 2, *etc.*
[10] 1 Chron. vii. 20, *Bered.*
[11] Gen. xlvi. 21, *Ehi:* 1 Chron. viii. 1, *Aharah.*
[12] Gen. xlvi. 21, *Muppim* and *Huppim.*
[13] 1 Chron. viii. 3, *Addar.*
[14] or *Hushim.*
[15] 1 Chron. vii. 13, *Shallum.*
[16] Heb. *multiply his inheritance.*
[17] Heb. *diminish his inheritance.*

EXEGETICAL AND CRITICAL.

The more definite preparations for the entrance into Canaan begin with this chapter. It gives us an enlargement, as well as a parallel to the numbering in chap. i., and has its application in the partition of the land of promise in Josh. xiv. et seq. An enlargement as to the right of inheritance is found in the succeeding chap. vers. 1–11; the following section, vers. 12-23, contains the calling of Joshua to the leadership of the people after the approaching departure of Moses. Then chap. xxviii. completes the ordinances for sacrifices and feasts with reference to the approaching settlement in Canaan. Lastly we have the law in regard to vows, chap. xxx. Upon this follows the final reckoning with the heathen in the retaliatory raid against the Midianites.

The general object of the mustering is to fix anew the order and number of the army, after it has in the new generation been purified through two death-visitations, especially by the last great catastrophe as by fire, and also after the entire older generation, with the exception of the chosen men Caleb and Joshua, and Moses, whose death was at hand, had passed away. The more definite purpose, however, is the organization of the people with reference to the approaching division of the inheritance according to their fighting strength. Hence the families of the different tribes are enumerated in detail.

To avoid repetition we shall not pursue here the inquiry as to the significance of individual names, but may here also refer to the importance of the names for a proper estimate of the religious and popular character of the Israelites.

Vers. 1–4. *The order for the mustering.* See Num. i. *et seq.* [**After the plague.** "The words fix approximately the date at which the census was taken, and intimate the reason for the great decrease in numbers which was found to have taken place in certain tribes." SPEAK. *Com.* While this may be true with respect to the tribe of Simeon, who were perhaps involved more deeply in the sin of Zimri, there is no sufficient reason to think that a like explanation can be given for the difference in numbers as to the other tribes. Forty years in a life like that which they led, affords ample room for these differences without supposing any extraordinary reason for them. There is no striking variation except with Simeon.—A. G.]*

A special motive is intimated; because they were encamped in the plains of Moab, by Jordan, near Jericho. Hence the numeration here relates to the setttlement in Canaan, whereas before it has respect to the army organization. The dependence upon the early numbering occasions the beauty and simplicity of the record here. [The ellipsis in ver. 4 is rightly supplied in our version from ver. 2. **Take the sum.** "The words 'from the children of Israel' in ver. 4 onwards form the introduction to the enumeration of the different tribes, and the verb

* [HIRSCH holds that the enumeration was made partly with reference to the Peor-corruption, from which every one must now clear himself, and show his lineage beyond question; and with reference to the settlement in Canaan, each one was to answer or give his name, his house, his family, his tribe, and thus make clear that he belonged to Israel, and had part in its work and blessing.—A. G.]

יִהְיוּ, were, must be supplied." KEIL. So LANGE also and the LXX.—A. G.]

Vers. 5–11. **Reuben** branches into four families, numbers 43,730. [That the number of the families has no connection with the number of the tribe is evident from a comparison of Reuben with Dan. There may have been families not enumerated here, who for some reason may have attached themselves to more powerful houses; and it is not necessary to suppose that all the lineal descendants of each house are named. BIBLE COM.: "A variety of circumstances would naturally tend to bring into prominence some branches of the same parent stock, and throw others into the background."—A. G.] The grandsons of Pallus of the second family, besides Nemuel (or Jemuel), were the rebels Dathan and Abiram. With the allusion to these names, the account goes back to the fearful end of these insurgents. This end, however, is clearly to be distinguished from the fire-judgment upon the 250 offerers of incense, who themselves a sign, left behind them a sign in the brazen covering upon the altar. The remarkable exception of the children of Korah, the prime mover in the rebellion, who kept themselves from the uproar, and did not perish, is dwelt upon. [**The children of Korah died not.**—WORDSWORTH: "Therefore God does not visit the sins of the fathers on the children, unless the children follow the fathers in sin." A great truth no doubt; but all truth is many-sided. How far is it true that the children's following in the sins of their father is judicial, without interfering with their freedom in choosing to do so? BIBLE COM.: "Samuel the prophet was of this family, 1 Chron. vi. 22 seq.; Heman, 'the king's seer,' 1 Chron. xxv. 5."—A. G.]

Vers. 12–14. **Simeon,** five families, numbers 22,200. Obed's family (Gen. xlvi. 10) had become extinct—Nemuel=Jemuel. [KEIL: *Yod* and *Nun* are often interchanged. See GES., *Thes.*, pp. 833 and 557; and Zerah is a name of the same import with Zohar (*Zerah*, the rising of the sun; Zohar, candor, splendor)."—A. G.]

Vers. 15–18. **Gad.**—Seven families, numbers 40,500. Ozni is named Egbon, Gen. xlvi. 16.

Vers. 19–22. **Judah,** three families, the third subdivided, numbers 76,500. Er and Onan had perished in Canaan.

Vers. 23–25. **Issachar.**—Four families, numbers 64,300. Jashub is called Job, Gen. xlvi. 13. The two names have the same signification, to return.

Vers. 26, 27. **Zebulon.**—Three families, numbers 60,500. [WORDSWORTH calls attention to the fact that while the three tribes under Reuben had decreased, all those under Judah had increased. The tribes were probably influenced by each other's example, may have fallen into like sins, and suffered under common judgments. —A. G.]

Vers. 28–34. **Joseph—Manasseh.**—The family of his son Machir was continued in that of Gilead. This appears subdivided into six families. But besides these, there is another family of the Machirites and Gileadites alluded to, *i. e.* a branch not clearly defined. Numbers 52,700. [KEIL: The genealogical accounts in chap. xxvii. 36; Josh. xvii. harmonize, except that Jeezer here is Ariezer in Josh. xvii. 2. Heber's son Zelophehad left only five daughters, whose names are given here to prepare the way for the legal regulations in chaps. xxvii. and xxxvi.—A. G.]

Vers. 35–37. **Joseph — Ephraim.**—Three families and a fourth additional house from Shuthelah his eldest son. Numbers 32,500. Comp. 1 Chron. vii. 20.

Vers. 38–41. **Benjamin.**—Seven families, of which five were founded by sons and two by grandsons, *i. e.* grandsons who branched off into separate houses. Numbers 45,600. [The differences in the names, Gen. xlvi. 21, may be explained on the supposition that grandsons appear as sons, and partly by the probability that some of those named in Genesis had died like Obed in Simeon childless, or without founding distinct families.—A. G.]

Vers. 42, 43. **Dan.**—One family from Shuham (Gen. xlvi. 23, Hushim), which, however, divided itself into several smaller families. Numbers 64,400.

Vers. 44–47. **Asher.** Three families from sons, two from grandsons. He had one daughter Sarah. Numbers 53,400. Ishua of Gen. xlvi. is wanting here, probably as in other cases he had founded no family.

Vers. 48–50. **Naphtali.** Four families. Numbers 45,400.

The total number of persons is 601,730. Compare throughout the genealogical table in Gen. xlvi. and 1 Chron. vii., as well as the commentaries upon them. [A comparison of the totals here and in chap. i. shows a small loss. The people which had grown so rapidly in Egypt had scarcely held its own through the wilderness, with its sins and judgments. That one generation merely filled the gaps made vacant by the death of that which preceded it, shows that other than merely natural causes were at work in the wasting of the earlier generation, and confirms the history of the wilderness-life. —A. G.]

Vers. 52–56. *Instructions for the division of the land.* First regulation: Each tribe must have a territory whose limits shall be proportionate to its own size. **According to the number of names.**—Second regulation: It must be decided by lot (between equal territories) which shall fall to each tribe. [The lot was not to determine the extent of the possession, but the relative situation, and was used not only to prevent dissatisfaction and disputes, "but that every tribe might receive with gratitude its possession as assigned to it by God Himself who determines the lot."—A. G.] Third regulation: Each inheritance bears the name of the ancestor of the tribe.

Vers. 57–62. *Mustering of the Levites.* We have merely a sketch or outline for the sake of completing the list. For since this last enumeration is mainly with reference to the inheritance, and the Levites were not to have any inheritance or possession, they occupy little space here. Thus, 1. The three chief houses:

Gershon, Kohath, and Merari. 2. The particular individual houses: Libnites from Gershon, Hebronites from Kohath, Mahlites and Mushites from Merari, the Korhites likewise from Kohath. 3. We notice a significant fact which forms the central point in this narrative, and has occasioned some difficulty. Kohath's son is called Amram, the father of Aaron, Moses, and Miriam bears the same name. This illustrious family is through the identity of names brought back closely to its ancestor Levi. [The recurrence of the same names constitutes no difficulty. But Jochebed could not have been the daughter of Levi in the strict sense. Generations have come and gone between Levi and the mother of Moses. She was a daughter of Levi in the sense that she was a descendant. The term does not necessarily determine the nearness of the relation. The words **her mother** are correctly supplied by our translators. The subject is wanting, and as KEIL holds, "must be derived from the verb itself." The other constructions—"who was born; Vulg. Onkelos; Syr.: "whom his wife bare;" JARCHI, ABEN-EZRA—seem forced or inconsistent with the text.—A. G.] 4. The sons of Aaron come out into great prominence. The entire sum of the Levites from a month old and upward was 23,000.

Vers. 63–65. Jehovah's penalty had been fulfilled; the old generation, with the exception of Caleb and Joshua, had all passed away; *i. e.*, of course those only who were more than twenty years of age when the earlier mustering occurred. [See Deut. ii. 14, 15. The entire generation of warriors, those who were twenty years and upward, had perished before Israel crossed the Zered; but the fact that the penal sentence had been thus carried out comes in fitly here, when the new generation has just been mustered.—A. G.]

DOCTRINAL AND ETHICAL.

The new numbering of the people represents the importance of preserving and renewing constantly the registers of the people by the church and the state. Statistics in its nobler sense and purpose.

HOMILETICAL HINTS.

The new generation and society spring up over the graves of the old. The life which has been saved and purified comes out more fully and grandly after the death penalties had been executed. Cultured society should ever be on its guard and protect itself, even in the consciousness of its condition and strength. It is a sad condition of society when the standing of its members is entirely lost, either in the world or in the wilderness. The religious and moral import of the census.

FOURTH SECTION.

The Preservation of the family Life, and the elevation of Woman by the establishment of the rights of Female Heirs (the Daughters of Zelophehad).

CHAPTER XXVII. 1–11.

1 THEN came the daughters of Zelophehad, the son of Hepher, the son of Gilead,
the son of Machir, the son of Manasseh, of the families of Manasseh the son of Jo-
seph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and
2 Milcah, and Tirzah. And they stood before Moses, and before Eleazar the priest,
and before the princes and all the congregation, *by* the door of the tabernacle of
3 the congregation, saying, Our father died in the wilderness, and he was not in the
company of them that gathered themselves together against the LORD in the com-
4 pany of Korah; but died in his own sin, and had no sons. Why should the name
of our father be [1]done away from among his family, because he hath no son? Give
5 unto us *therefore* a possession among the brethren of our father. And Moses
brought their cause before the LORD.

6, 7 And the Lord spake unto Moses, saying, The daughters of Zelophehad speak
right: thou shalt surely give them a possession of an inheritance among their fa-
ther's brethren; and thou shalt cause the inheritance of their father to pass unto
8 them. And thou shalt speak unto the children of Israel, saying, If a man die, and
9 have no son, then ye shall cause his inheritance to pass unto his daughter. And
10 if he have no daughter, then ye shall give his inheritance unto his brethren. And

if he have no brethren, then ye shall give his inheritance unto his father's brethren.
11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

[1] Heb. *diminished.*

TEXTUAL AND GRAMMATICAL.

[Ver. 4. LANGE: extinguished. KEIL: cut off, cease. BUNSEN: withdrawn—A. G.]

EXEGETICAL AND CRITICAL.

The section finds its legal enlargement and completion in chap. xxxvi. As the inalienable character and security of the separate tribes is established in the previous section, so here the sure fixed continuity in the tribe branches or families. But in all, the dominant and fundamental thought, is the personal dignity and worth of the imperishable personal name. In a conditional sense Canaan shall belong to the people forever, for the sake of the name of Israel; the heritage of Judah because of the name Judah; and so also every branch of each tribe's inheritance, for the sake of the name of the ancestral house, or father's house. The daughters of Zelophehad understand the direction in this way, and speak not for themselves particularly, but that the memory of their father Zelophehad may be preserved in a corresponding inheritance.

Yet in so doing they act indirectly for themselves, *i. e.*, for their own womanly dignity. They establish the claim that a family name could be preserved through a female generation merely—that in a conditional method female heirs could represent and take the place of male. They thus secured the law with respect to the inheritance of daughters, and with it a significant elevation of woman in her social dignity; although it did not amount to an equality with man. Their common and confident appearance before Moses, before the high-priest, the elders and the whole congregation, was itself an act of true moral elevation, which must have had a lasting effect, and therefore they well deserved to have their names rescued from oblivion, by a double record here and in chap. xxxvi. 10: Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

That the law of inheritance was still in a forming state was owing doubtless to the fact, that in the so-called father-houses the patriarchal customs, the right of destination exercised by the patriarchal family head, modified perhaps by the views of the family council, were still to a large extent preserved. Thus here there is nothing said as to the right of inheritance of daughters when there are sons also; and the contingency of a daughter carrying her inheritance over into another tribe is left unprovided for, until the restrictions and limitations are fixed in chap. xxxvi. The very question whether there was any right of inheritance for females was still so novel that even Moses felt constrained to seek a special decision upon it from the Lord (ver. 5). These daughters surely had the purpose to preserve the memory of their father's house through their possessions, *i. e.*, by taking husbands only on the condition that the sons who might be born should be designated as descendants of their father Zelophehad. The provision, however, in chap. xxxvi. seems to prove that this was not the universal custom, as KEIL, KNOBEL [BIBLE COM.: suppose, citing as practical examples of it Jarha (1 Chron. ii. 34), Jair (chap. xxxii. 41; Deut. iii. 14), Barzillai (Ezra ii. 61; Neh. vii. 63). The fuller explication of the law, however, as to the inheritance of daughters, which, as an ordinance of God, fixed definitely the status of the right, truly led to this custom. If the sire of a house die without sons, his inheritance passed to his daughters. But in what sense the following regulations reveal: the heir next in succession shall be his brother, *etc.* In any case the inheritance must remain in the tribe. [BIBLE COM.: "A father, whether sons had been born to him or not, had the power, either before or at his death, to cause part of his estate to pass to a daughter; in which case her husband married into her family rather than she into his, and the children were regarded as of the family from which the estate had come. Thus Machir, ancestor of Zelophehad, although he had a son Gilead, left also, as is probable, an inheritance to his daughter, the wife of Hezron, of the tribe of Judah, by reason of which their descendants, among whom was Jair, were reckoned as belonging to the tribe of Manasseh (1 Chron. ii. 21 sq.). Thus Sheshan also, who had no sons, married his daughter to his Egyptian servant Jarha, and so had by them a long line of posterity (1 Chron. ii. 34 sq.). Other earlier nations had like customs. The daughters of Laban complain of "having no portion or inheritance in their father's house" (Gen. xxxi. 14), intimating apparently that Laban might have given them such had he so pleased, and thus bound their husband by ties which would have prevented them from leaving his father-in-law. So of the daughters of Job it is specially noted that "their father gave them inheritance among their brethren" (Job xliii. 15).—A. G.]

The daughters of Zelophehad based their demand upon their father's right, which he had not forfeited. **He was not in the company of Korah, but died in his own sin** [*i. e.*, the sin which he had committed with others in the wilderness, and for which he died without entering the land of promise.—A. G.] His destruction with the company of Korah would have forfeited his heritable right, but since he died in his own sin, *i. e.*, from the universal connection between sin and death, he was on the same level with all the others. Had the daughters of Zelophehad intended to hint even, that he had through special transgressions hastened his death, they still knew

well that that had involved a curse which rested upon his race. Indeed these daughters of Zelophehad had possessed a fair faculty for doctrinal discriminations. Death without sin going before it, was for them at any rate inconceivable. For the law of inheritance among other Oriental nations see KNOBEL, p. 161; and J. SELDEN, *de success. ad leges Hebr. in bona defunctorum*, Frankfort, 1645 [also KEIL, *Archæol.*, § 142, Vol. II., pp. 212, 213; and WINES, *Laws of the Hebrews*.—A. G.].

DOCTRINAL AND ETHICAL.

The vindication of the right of inheritance for daughters shows not only the elevation in dignity and honor of women in Israel, but also the great value of continued and preserved genealogies, the dynamic force of the consecrated family tree, of a moral nobility.

[WORDSWORTH: Regard these women as striking examples of faith. They believe that the promised land would be inherited by Israel; and also of the working of God's grace perfecting itself in human weakness, and cherishing the "weak things of this world to confound the mighty."—A. G.]

HOMILETICAL HINTS.

Their renown. Woman also shall stand up for her rights, and have them recognized. The ignoring of these rights, as also their exaggeration. The elevation of the female sex in the Old Testament. Its complete restitution in the New Testament. The dignity and glory of woman consists in the inviolableness of her domestic destination. ["They discovered: 1. A strong faith in the power and promise of God. 2. An earnest desire for a place and name in the land of promise, which was a type of heaven. 3. A true respect and honor for their father." HENRY.]

FIFTH SECTION.

The Consecration of Joshua introduced by the announcement of the death of Moses, with reference also to the speedy entrance of Israel into Canaan.

CHAPTERS XXVII. 12–23.

12 AND the LORD said unto Moses, Get thee up into this mount Abarim, and see
13 the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.
14 For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the water of Meribah in Kadesh in the wilderness of Zin.

15, 16 And Moses spake unto the LORD, saying, Let the LORD, the God of the spirits
17 of all flesh, set a man over the congregation, Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom
19 *is* the spirit, and lay thine hand upon him; And set him before Eleazar the priest,
20 and before all the congregation; and give him a charge in their sight. And thou shalt put *some* of thine honour upon him, that all the congregation of the children
21 of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask *counsel* for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Is-
22 rael with him, even all the congregation. And Moses did as the LORD commanded
23 him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: And he laid his hands upon him and gave him a charge, as the LORD commanded by the hand of Moses.

TEXTUAL AND GRAMMATICAL.

[Ver. 20. Hearken, without the object. See Ex. vii. 16; Isaiah i. 19. The object is easily supplied from the context.—A. G].

EXEGETICAL AND CRITICAL.

Deut. xxxi.—xxxiv. completes this section. It is clear from the whole context, that we are not dealing here with two successive sections, but with one having two closely related divisions; and that the first, of which here, the command of Jehovah to Moses to ascend Mount Nebo before his end, the fulfilment of which is not related here, serves as an introduction to the consecration of Joshua as the successor of Moses (in his position as leader of the hosts, though not in his prophetic office), and indeed with express reference to the approaching entrance into Canaan. [The command stands here probably in its natural and chronological order. It follows naturally upon the regulations as to the inheritance of the land. It was given to bring to the mind of Moses, afresh, what he had known before, that he was not to lead the people into that land, that his career was near its close, and to stimulate him to do all that he could, while he was still living, to provide for the welfare of his people in the future. The first and most essential thing was the choice and consecration of his successor.—A. G.].

Vers. 12–14. Moses is commanded to ascend Mount Nebo, in order to finish his work with the view of Canaan before his death. Here again he is reminded of his sin in the wilderness of Zin, in which also Aaron shared. The workings of passion, which in its inward violence and agitation may have, to some extent, shortened his life, seem to have been concentrated in that passionate act. The command here is left somewhat indefinite. **Get thee up into this mountain Abarim.** Subsequently it becomes more definite. Abarim becomes Pisgah, and Pisgah Nebo. Comp. *Com.*, chap. xxxiv., the Bible Lexicons, and chap. xx. 12. [The double כַּאֲשֶׁר is not causal, but comparative, indicating that as he had sinned with Aaron he must die also, with only the sight of the promised land; or that as they had sinned, they must bear the penalty of that transgression. Hirsch draws the distinction between the occurrence at Rephidim and at Kadesh, not only that the one was at the beginning and the other at the close of their wanderings, but that at Rephidim the water was to flow upon the blows with the *rod* of Moses, while at Kadesh it was the *word* of Moses which was to open the fountain. When Moses used the rod he did not sanctify Jehovah. He failed to recognize the efficacy of the word, and that they were now at the transition point, passing from the immediate supernatural divine support and security, into the ordinary, natural method of life. In His view Moses and Aaron had reached the end of their course; they had led the people through this more exclusively miraculous period, and there removal therefore while it was as a punishment for their sin, was natural and necessary also, their specific work being finished. —A. G.].

Vers. 15–23. A preliminary account of the consecration of Joshua. Although Moses had for a long time previously been familiar with the thought that Joshua, already for nearly forty years his military captain, would at one time replace him in that capacity as his successor, he did not venture with his human estimation and choice, to anticipate the divine decision. It was, too, in full accordance with his noble self-forgetful disposition, to ask for the appointment of his successor.

Ver. 16. **Let the LORD, the God of the spirits of all flesh set a man over the congregation.**—All flesh has the same likeness, but the spirits of all flesh are endlessly different. God alone knows and tries the spirits, and therefore He alone selects the right persons. In such an emergency, too, His decision alone is satisfactory. Comp. xvi. 22. The destined man must be the shepherd or the leader, the prince or captain of the people, since the people must not be without a shepherd.

[Ver. 17. **Go in and out** as descriptive of the private life, while **to lead out and lead in** designates his public official walk; one who in his private personal, and in his official life, should be an example to the people, and so be fitted to direct and influence them in their private and public obligations.—A. G.].

Ver. 18. Upon this Jehovah designates Joshua the son of Nun as the man whom He has chosen. For **in him is the Spirit.**—Spirit: Knobel, "Insight and wisdom." Keil: "The higher power breathed into his soul by God, which quickens and shapes his moral and religious life," and here "the spiritual qualifications necessary for the office which was to be entrusted to him." The Spirit however is a developed fulness of life, here with reference to his particular calling as a leader of the host.

Moses, however, must consecrate him before Eleazar the priest and the whole congregation, by the imposition of his hands (transferring his official dignity) and **give him a charge**, the instructions which were connected with this ordination service. [The spiritual gifts which he possessed did not dispense with the necessity for the external consecration, nor would this consecration have been of any avail without the gifts.—A. G.].

Ver. 20. **And thou shalt put some of thine honor (הוֹד) upon him.** Moses could confer upon him his princely or his judicial office, but not the prophetic calling; for that calling Jehovah reserves to Himself, and it could not be made an official institution. Elijah could initiate Elisha into the prophetic order and school, but he could not make him a prophet. Eleazar was not a prophet, although as high-priest he administered Urim and Thummim, the substitute for prophetic decisions. [The eminence and authority of Moses were not to be fully transferred to Joshua, but in part. He became vice-leader. Bible Com.: The transference of this honor to Joshua is not parallel to the communication of the spirit which rested upon Moses to the seventy elders, chap. xi. 17, 25; for though Moses in elevating Joshua to his new office, did not part with any of his own spiritual gifts, he yet necessarily shared henceforward with another that power which hitherto he had exercised alone.—A. G.].

Vers. 21, 22. By these decisions Joshua must direct his steps when he needed divine direction. The oracle is here designated merely by the

Urim, because in the administration of men so consecrated it was pre-eminently Urim, the true source of light. [Moses had direct access to God, Joshua must use the means instituted to meet such cases of doubt or perplexity—the High-priest and the Urim.—A. G.].

Ver. 23. The consecration of Joshua was carried out in accordance with the prescribed regulations, as it is more fully related in Deut. KEIL: "All the congregation denotes the whole body of heads of the people, or the college of elders, representing the congregation and conducting its affairs." But beyond doubt the commander would be presented to his whole army at his installation, and it is expressly said in Deut. xxxi. 7, *before* the eyes of all Israel.

DOCTRINAL AND ETHICAL.

[It is not keenness of insight, or large culture or wide experience in affairs, but the gifts of the Spirit which qualify men for high official duties. Endowments, native or acquired, are not dispensed with, but neither are they sufficient. The crowning qualification is the Spirit, given by Him in whom the Spirit dwelleth without measure.]

HOMILETICAL HINTS.

WORDSWORTH finds a typical meaning in the narrative. Moses the law, and Joshua Christ. The law brings men to the border of the promised blessing, Christ gives them actual possession, *etc.* God will not leave His people without a shepherd.

The ascent upon the mountain Abarim. From a mountain, the servants of God take their departure from the earth, although for the most part in a spiritual sense: Jacob, Gen. xlv. 27 and xlix. Aaron upon Mount Hor, Moses upon Nebo, Joshua at Shechem, Elijah, Christ from the mount of Olives. Moses a type also in the arrangement for his departure. Jehovah as the God of the spirits of all flesh. Behind the uniformity of the flesh and outward appearance, there lies concealed an endless variety of individual spirits which Jehovah alone can estimate according to their true worth and destination. The spirits of men, their spiritual characteristic features, are veiled by the external manifestation. Still they will be brought to the light, *a.* by the Spirit; *b.* by the age; *c.* in the last day or by the judgment. The consecration of Joshua and the determination of his calling. [HENRY: God tells Moses of his faults, although a faithful, honorable and favored servant. He must hear of his faults and others likewise. God will show His displeasure against sin, even when in those who are nearest and dearest to Him." The mitigation in the death of Moses. 1. He leaves his people provided for. 2. He has the sight of the promised land. 3. His death is being gathered to his people.—A. G.].

SIXTH SECTION.

The renewed and enlarged sacrificial institutions, with reference to the settlement in Canaan.

CHAPTER XXVIII. 1—XXIX. 40. (COMP. CHAP. XV. 1–31).

1, 2 AND the LORD spake unto Moses, saying, Command the children of Israel, and say unto them, My offering *and* my bread for my sacrifices made by fire, *for* a
3 sweet savour[1] unto me, shall ye observe to offer unto me in their due season. And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day,[2] *for* a continual
4 burnt offering. The one lamb shalt thou offer in the morning, and the other lamb
5 shalt thou offer at [3]even; And a tenth *part* of an ephah of flour for a meat offer-
6 ing, mingled with the fourth *part* of a hin of beaten oil. *It is* a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made
7 by fire unto the LORD. And the drink offering thereof *shall be* the fourth *part* of a hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be
8 poured unto the LORD *for* a drink offering. And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.
9 And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof:
10 *This is* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

11 And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without
12 spot; And three tenth deals of flour *for* a meat offering, mingled with oil, for one bullock; and two tenth deals of flour *for* a meat offering, mingled with oil, for one
13 ram; And a several tenth deal of flour mingled with oil *for* a meat offering unto one lamb; *for* a burnt offering of a sweet savour, a sacrifice made by fire unto the
14 LORD. And their drink offerings shall be half a hin of wine unto a bullock, and the third *part* of a hin unto a ram, and a fourth *part* of a hin unto a lamb: this *is*
15 the burnt offering of every month throughout the months of the year. And one kid of the goats for a sin offering unto the LORD shall be offered, beside the con-
16 tinual burnt offering, and his drink offering. And in the fourteenth day of the
17 first month *is* the passover of the LORD. And in the fifteenth day of this month
18 *is* the feast: seven days shall unleavened bread be eaten. In the first day *shall be*
19 a holy convocation; ye shall do no manner of servile work *therein:* But ye shall offer a sacrifice made by fire *for* a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you
20 without blemish. And their meat offerings *shall be of* flour mingled with oil; three tenth deals shall ye offer for a bullock, and two tenth deals for a ram:
21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:
22, 23 And one goat *for* a sin offering, to make an atonement for you. Ye shall offer these beside the burnt offering in the morning, which *is* for a continual burnt
24 offering. After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD; it shall be
25 offered beside the continual burnt offering, and his drink offering. And on the seventh day ye shall have a holy convocation; ye shall do no servile work.

26 Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks *be out*, ye shall have a holy convocation; ye shall do no
27 servile work: But ye shall offer the burnt offering for a sweet savour unto the LORD;
28 two young bullocks, one ram, seven lambs of the first year; And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals
29 unto one ram. A several tenth deal unto one lamb, throughout the seven lambs;
30, 31 *And* one kid of the goats to make an atonement for you. Ye shall offer *them* beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish,) and their drink offerings.

CHAP. XXIX. 1 AND in the seventh month, on the first *day* of the month, ye shall have a holy convocation; ye shall do no servile work: it is a day of blowing the
2 trumpets unto you. And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, *and* seven lambs of the first year without
3 blemish: And their meat offering *shall be of* flour mingled with oil, three tenth
4 deals for a bullock, and two tenth deals for a ram. And one tenth deal for one
5 lamb, throughout the seven lambs: And one kid of the goats *for* a sin offering, to
6 make an atonement for you: Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 And ye shall have on the tenth *day* of this seventh month a holy convocation;
8 and ye shall afflict your souls: ye shall not do any work *therein:* But ye shall offer a burnt offering unto the LORD *for* a sweet savour; one young bullock, one ram, *and* seven lambs of the first year; they shall be unto you without blemish.
9 And their meat offering *shall be of* flour mingled with oil, three tenth deals to a
10 bullock, *and* two tenth deals to one ram, A several tenth deal for one lamb,
11 throughout the seven lambs: One kid of the goats *for* a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

12 And on the fifteenth day of the seventh month ye shall have a holy convocation;
ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:
13 And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto
the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the first year;
14 they shall be without blemish: And their meat offering *shall be of* flour mingled
with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth
15 deals to each ram of the two rams, And a several tenth deal to each lamb of the
16 fourteen lambs: And one kid of the goats *for* a sin offering; beside the continual
burnt offering, his meat offering, and his drink offering.

17 And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen
18 lambs of the first year without spot: And their meat offering and their drink offer-
ings for the bullocks, for the rams, and for the lambs, *shall be* according to their
19 number, after the manner: And one kid of the goats *for* a sin offering; beside the
continual burnt offering, and the meat offering thereof, and their drink offerings.

20 And on the third day eleven bullocks, two rams, fourteen lambs of the first year
21 without blemish: And their meat offering and their drink offerings for the bull-
ocks, for the rams, and for the lambs, *shall be* according to their number, after the
22 manner: And one goat *for* a sin offering; beside the continual burnt offering, and
his meat offering, and his drink offering.

23 And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first
24 year without blemish: Their meat offering and their drink offerings for the bull-
ocks, for the rams, and for the lambs, *shall be* according to their number, after the
25 manner: And one kid of the goats *for* a sin offering; beside the continual burnt
offering, his meat offering, and his drink offering.

26 And the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year
27 without spot: And their meat offering and their drink offerings for the bullocks,
for the rams, and for the lambs, *shall be* according to their number, after the man-
28 ner: And one goat *for* a sin offering; beside the continual burnt offering, and his
meat offering, and his drink offering.

29 And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first
30 year without blemish: And their meat offering and their drink offerings for the
bullocks, for the rams, and for the lambs, *shall be* according to their number, after
31 the manner: And one goat *for* a sin offering; beside the continual burnt offering,
his meat offering, and his drink offering.

32 And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the
33 first year without blemish; And their meat offering and their drink offerings for
the bullocks, for the rams, and for the lambs, *shall be* according to their number,
34 after the manner: And one goat *for* a sin offering, beside the continual burnt offer-
ing, his meat offering, and his drink offering.

35 On the eighth day ye shall have a solemn assembly: ye shall do no servile work
36 *therein:* But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet sa-
vour unto the LORD: one bullock, one ram, seven lambs of the first year without
37 blemish: Their meat offering and their drink offerings for the bullock, for the ram,
38 and for the lambs, *shall be* according to their number, after the manner: And one
goat *for* a sin offering; beside the continual burnt offering, and his meat offering,
39 and his drink offering. These *things* ye shall [4]do unto the LORD in your set feasts,
beside your vows, and your freewill offerings, for your burnt offerings, and for your
40 meat offerings, and for your drink offerings, and for your peace offerings. And
Moses told the children of Israel according to all that the LORD commanded
Moses.

[1] Marg *for a sweet savour of my rest.*
[2] Marg. *In a day.*
[3] Marg. *between the two evenings.*
[4] Marg. *offer.*

TEXTUAL AND GRAMMATICAL.

[Ver. 35. עֲצֶרֶת from עָצַר, to close, shut up. The assembly which closes up the whole cycle.—A. G.].

EXEGETICAL AND CRITICAL.

That this conclusion of the sacrificial ordinances relates definitely to the settlement in Canaan, and thus forms the intensified repetition of the law of offerings in chap. xv., is evident from the prominent significance which is attributed to the feast of tabernacles, as the closing feast, at which the blessedness and the joy of the settlement in the land of promise was celebrated, as if all the feasts culminated in this festival commemorative of the sacred and glorious heritage. See chap. xxix. 12–40, with which belongs also the preliminary solemnities on the day of atonement (vers. 1-6). The series of sacrificial regulations closes in this form: Ex. xxiii. 14–17; xxix. 38–42; xxxi. 12–17; Lev. xxiii.; Num. xv. 1–12.

1. The basis of the feasts, the sacred times, were arranged according to the sacred number seven, the Sabbath in various senses and emphasis (the weekly, monthly Sabbath, *etc.*) foretokening the eternal rest of God. *a.* The basis of the feasts. 1) The every day. 2) The Sabbath day. 3) The first day of the month or the new moon. 4) The Pentecost which was reckoned as the Sabbath of weeks. 5) The first day or new moon of the seventh month. *b.* The feasts. 1) Passover and unleavened bread. 2) The feast of weeks or harvest, Pentecost. 3) The day of atonement and feast of tabernacles, or the feast of fruit harvest and vintage. More minute specifications. The every day morning and evening sacrifices, sanctified to Jehovah, designates all time as holy time. The Sabbath, the fundamental type of all holy time, comes out prominently also in the eight day feasts. The new moons win now a greater significance with respect to the civil relations of life in Canaan (especially seed time and harvest). Later it attained the dignity of a peculiar feast day. [Keil referred to by Lange here holds "that the new moon grew more and more into a feast day, trade was suspended (Amos viii. 5) the pious Israelite sought instruction from the prophets (2 Kings iv. 23) many families and households presented yearly thank offerings (1 Sam. xx. 6, 29) and at a still later period the most devout abstained from fasting (Judith viii. 6), consequently it is frequently referred to by the prophets as a feast resembling the Sabbath (Isa. i. 13; Hos. ii. 13; Ezek. xlvi. 1)]."

The first day of the seventh month was celebrated as the great Sabbath (of months) with the sounding of trumpets. It was the Sabbath of the new moon, as the peculiar Sabbath, the Sabbath of days. The Paschal feast rose above all the other feasts as the great Old Testament sacramental solemnity; as a year feast proper it was combined with the feast of unleavened bread—the two together constituting a double feast. The great day of atonement also as a preliminary solemnity, with the feast of tabernacles made a double feast, but which in itself like the Passover transcended the other feasts, and even the Passover itself, in its foreshadowings of the future. The isolated position of the Pentecost has already been alluded to. It should be observed, however, that the Pentecost is not only a harvest feast, but the Sabbath of seven weeks, and thus the seven-fold intensified day of rest. The seven day feasts of unleavened bread and Tabernacles, aside from the Sabbath occurring within them, were begun and closed with a holy convocation and Sabbath rest. To the seven days of the Tabernacles' feast there was added the עֲצֶרֶת to which the Sabbath rest and the holy convocation of the seventh day were transferred.

As to the cumulation of offerings it is to be observed that the daily offerings were not suspended for the Sabbath offerings, or for the feast offerings, but went before those (chap. xxviii. 9, 10; and vers. 23 and 31). So also the Sabbath offerings were not suspended by the feast or the new moon offerings, nor were the new moon offerings at the feast of the seventh new moon (xxix. 6) and generally no universal offering, for these which were more particular or special.

The fundamental form of all the sacrifices is throughout the burnt-offering, *i. e.*, the offering which represents symbolically and typically the offering up of the person to Jehovah. There is no word of a sin offering in the daily or Sabbath sacrifices. In the monthly sacrifice a sin offering is added as in remembrance of sins committed in the past, a kid of the goats (xxviii. 15), and so also from the first day of the feast of unleavened bread a goat is offered daily (xxviii. 12-24), for a sin offering. At Pentecost (30) at the seventh new moon, on the great day of atonement, one kid of the goats, beside the sin offering of atonement (xxix. 11) and lastly on every day of the Feast of the Tabernacles a sin offering was part of the service. With the bloody offerings there were connected in precise or definite relations food and drink offerings.

Table of the offerings. 1. For every day chap. xxviii. 1-8, see Exod. xxix. 38. 2. For the Sabbath, vers. 9, 10, the double of the daily offering throughout. **For the new moon**, vers. 11-15. The food and drink offerings do not relate to the bloody offerings as a whole, but distributively. They are: *a.* two bullocks and with each, three tenth deals of flour mingled with oil for a food offering, and half a hin of wine for a drink offering. *b.* One ram, with two-tenth deals of flour for a food offering, and one third of a hin of wine for a drink offering. *c.* Seven lambs of the first year, with one tenth deal of fine flour for a food offering, and the fourth part of a hin of wine as a drink offering. **For the feast of unleavened bread.** Vers. 16-25. The burnt and food offerings as before, drink offering not expressed but understood.

For Pentecost. Vers. 26–31. First fruits lie

in the name. Burnt meat, and drink offerings as at the feast of unleavened bread. **For the seventh new moon,** chap. xxix. 1-6. A bullock, a ram, and seven lambs are added to the daily offering, and to those of the ordinary new moon. Meat and drink offerings in their proportion. **For the day of atonement,** vers. 7-11. Burnt offering with the appropriate meat and drink offerings as on the seventh new moon. Beside the sin offering of atonement, one kid of the goats for a sin offering. **For the feast of tabernacles,** vers. 12-39. Here the burnt-offerings rise to enormous proportions. At the first day thirteen bullocks, the second twelve, the third eleven, and so downward to the seventh day, when seven were offered. The number of rams and lambs however is constant through all the days, and the meat and drink offerings are in due proportion. The steady decrease in the number of bullocks was probably due to the purpose of securing seven bullocks, the sacred number, for the seventh day, and indicating at the same time in the gradual diminution in the number of sacrificial bullocks the gradual decrease in the festal character of the seven festal days," KEIL. It is remarkable that the grand concluding festival upon the eighth day, closes with the simple offering of an ordinary feast day, chap. xxix. 36.

To all these sacrifices must be added the voluntary offerings of individual Israelites. The peace offerings were probably especially attached to the great popular festivals.

This lavish employment of such costly material in the fire-offerings was designed probably not merely to express fully the duty of self-consecration, but it served also without doubt to confirm the natural distinction between man and brute which was rent away everywhere among the heathen, (as it is now again in modern science so-called) by an institution of revelation, and also to train a young shepherd people, by the exercise of great sacrifices, to a free and independent position relative to their possessions in herds and flocks. We have already alluded to the fact that the shepherd life, and even the grade and condition of the cattle, were elevated through the institution of such offerings. The offering of the males was moreover less detrimental for the pastoral economy than the sacrifice of female victims would have been. [While this renewal and enlargement of the law looks to the settlement of Israel in Canaan, where the Israelites were in a position to carry it out to its full extent, it has also a deeper significance as indicating the reunion of Jehovah with His people who were separated from Him during the wanderings. Israel in the fields of Moab, the last of the rebellious generation dead, now stood in the place of the preceding generation at Sinai when they were taken into covenant with Jehovah, and hence the institutions through which they had communion with God, are set forth here more fully than before. The whole order is wrapt up in ver. 2: **My offering and my bread for my sacrifice made by fire, a sweet savor unto me shall ye observe to offer unto me in their due season.**—This is the germ out of which all springs. In its daily sacrifice in its burnt and meal offering the people sanctified its life and its substance to God. This is never suspended. At each period, making a beginning in its life, there are sacrifices expressive of the truth, that they belong to Jehovah and yield themselves to Him. As these periods open into wider circles—the Sabbath, the new moon—so the offerings become more extensive and expressive, until we reach the seventh new moon, which in a sense completes the festal circle—the ceremonial year. It begins with the great paschal feast and closes with the great day of atonement and the feast of tabernacles. The atonement completed, the ceremonial offences of the past accumulating through the year, and it may be not provided for in the recurring festivals and offerings, now all removed with the sin offering and Azazel; the people start anew and with great joy. The joyous character of the feast of tabernacles, was due partly to the fact that it commemorated the life of Israel in tents and booths now passed, partly to the fact that it was the feast of first-fruits—a feast of thanksgiving for their abundance—but it was peculiarly a joyful feast from its relation to the whole sacrificial system. It was the first feast after the great atonement had been concluded. The people passed from the day on which they fasted and afflicted their souls, out into the free air and unrestricted communion with God. They were not burdened with guilt and fears, they were cleansed from their ceremonial offences; and those who saw through the types to the thing represented were no doubt cleansed morally, and hence the exultant tone of this solemnity. And it may be in the gratitude and joy which seeks every way to express itself, we have the reason for the more expensive offering of this feast; and also a reason why the thirteen victims on the first day decline to seven on the seventh—the outburst of joy calming itself down to the sober but no less pure and deep joy of the ordinary life and methods of communion with God.

The apparent discrepancy between chapter xxviii. 26-31 and Lev. xxiii. 18-20 is removed at once upon the supposition that the festal offering spoken of here was independent of the special offerings connected with the wave-loaves which are referred to in that passage. The whole statement here, implies that the two offerings were distinct and separate, and this view is confirmed by the statements as to the offerings which accompanied the great day of atonement. The offerings in Leviticus are connected with the rites peculiar to each festival, and formed part of them, in our passage they are additions to the continual burnt offering. See BAHR, *Symbolik;* KURTZ, *Mosaische Offering;* FAIRBAIN'S *Typology;* HIRSCH'S *Com.*, which is full and elaborate; KEIL, *Archæology.*—A. G.].

DOCTRINAL AND ETHICAL.

With a delightful anticipatory view of Canaan Israel is reminded again that it must hold Jehovah in honor, as the Giver of all its wealth and happiness in the land of its inheritance, and recognize the truth by bringing its offerings. The largeness and abundance of its burnt offerings is fully explainable only, as a cogent method of education to unselfishness. See the exegesis.

But as to the freewill offerings, their unreasonable multiplication must be restricted by the authority of the head of the household, see chap. xxx.

[**My sacrifice.**—It belongs to the LORD already. We offer not our own—but what is His. We receive first and then give of what we have received. "The offering, the power and will to offer, the offerer himself, all belong to God." God receives His own again, but with it the affection, the homage, and the devotion of the offerers. The showers that bless the earth bear back with them its fragrance. The natural and historical significance of the three great feasts. See FAIRBAIN'S *Typology*.—A. G.].

HOMILETICAL HINTS.

The sense of the nearness of the promised land. Indicated by the renewal and extension of the sacrificial and festal ordinances, especially with regard to the food and fruit offerings, then more particularly the enlarged regulation for the feasts (see the exegesis), and lastly by the restriction placed upon formal vows. The blessing of an established order, even in ecclesiastical affairs. Every religious and ecclesiastical ordinance must be conditioned by its idea and purpose. The feasts of God's people as intensified sacrificial feasts. The souls of the people are in these great festal offerings raised above the world. [HENRY: "Neither the pressure of the war of conquest, nor the plenty to be secured with the possession of the land, would excuse any neglect as to the ordinances of God. When God sows plentifully upon us He expects to reap accordingly from us. The day of atonement and the feast of tabernacles. The intention of divine institutions is, then, well answered when one religious service helps to fit us for another, and all for heaven. Even our best services are imperfect and need atonement. On the very day the sin offering of atonement was offered there must be another sin offering. But what the law could not do in that it was weak that Christ has done. They that sow in tears shall reap in joy. **The eighth day.** See John vii. 37.

Ver. 39. **Beside your vows.**—Though every Israelite had a share in the common sacrifices, yet he must not think that these will serve instead of his vows and free-will offerings."

How much we owe to Christ who has fulfilled the law, and has set us free from the yoke of ordinances, and how vigilantly should we guard our Christian liberty.—A. G.].

SEVENTH SECTION.

The regulation of the Israelitish family in Canaan, represented in the law concerning female vows.

CHAPTER XXX. 1–16.

1 AND Moses spake unto the heads of the tribes concerning the children of Israel,
2 saying, This *is* the thing which the LORD hath commanded. If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not [1]break
3 his word, he shall do according to all that proceedeth out of his mouth. If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her fath-
4 er's house in her youth; And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.
5 But if her father disallow her in the day that he heareth, not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand; and the LORD shall
6 forgive her, because her father disallowed her. And if she had at all a husband, when she [2]vowed, or uttered aught out of her lips, wherewith she bound her soul;
7 And her husband heard *it*, and held his peace at her in the day that he heard *it:* then her vows shall stand, and her bonds wherewith she bound her soul shall stand.
8 But if her husband disallowed her on the day that he heard *it*, then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she
9 bound her soul, of none effect: and the LORD shall forgive her. But every vow of a widow, and of her that is divorced, wherewith they have bound their souls,
10 shall stand against her. And if she vowed in her husband's house, or bound her
11 soul by a bond with an oath; And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond where-

12 with she bound her soul shall stand. But if her husband hath utterly made them
void on the day he heard *them; then* whatsoever proceeded out of her lips concern-
ing her vows, or concerning the bond of her soul, shall not stand: her husband
13 hath made them void; and the LORD shall forgive her. Every vow, and every
binding oath to afflict the soul, her husband may establish it, or her husband may
14 make it void. But if her husband altogether hold his peace at her from day to
day; then he establisheth all her vows, or all her bonds, which *are* upon her: he
confirmeth them, because he held his peace at her in the day that he heard *them.*
15 But if he shall any ways make them void after that he hath heard *them;* then he
16 shall bear her iniquity. These *are* the statutes, which the LORD commanded
Moses, between a man and his wife, between the father and his daughter, *being yet*
in her youth in her father's honse.

[1] Heb. *profane.* [2] Marg. *her vows were upon her.*

TEXTUAL AND GRAMMATICAL.

[Ver. 2. יַחֵל Hiph. from חָלַל, and seems to imply the desecration of the subject itself, not the mere treating it in a profane way. The broken word is desecrated.—A. G.].

[Ver. 3. נֵדֶר the positive vow; אִסָּר the bond, the negative vow. The binding of the will through a vow or oath.—A. G.].

[Ver. 6. מִבְטָא from the root to babble—the rash, thoughtless, unadvisable utterance—like our word babbler —A. G.].

EXEGETICAL AND CRITICAL.

This section might be regarded merely as a completion of the regulations concerning vows (Lev. xxvii.; Num. vi.) if, aside from the repeated utterances as to the sacredness of vows, we had not here to deal solely with the vows of women, modified by their dependent condition, and if in the provisions for the regulation of their vows, we did not find the fundamental features of the Jewish household coming distinctly into view. KEIL [also BIB. COM. BAUMGARTEN traces it back to the regulations over female inheritance of the land.—A. G.] finds the connecting link between this chapter and the preceding in the offering, since the vows would mainly relate to offerings. We think, however, that we may assume that the prospect of the rich blessing, the abundance which should fall to the people of Israel in Canaan forms the connecting link. In the wilderness they could make no great offerings, at least the women could not; in Canaan, on the contrary, rich offerings could and should be brought, and how like woman's nature it is, in the enjoyment of plenty, to make arbitrary and lavish offerings. The lineaments of the Israelitish domestic arrangements appear in the following distinctions.

1. The head of the household, the father or husband, decides upon the validity of the vows of the female members of the household, because they are dependent upon him. On account of this dependence they have no absolute or unconditioned right of vows, or surrender. They are particularly, with reference to religious obligations, consecrations and self-engagements dependent upon the head of the house. If he utters his veto, the woman is released from her vow, God counts her free. It is only an emasculated modern liberalism which would reverse this divinely appointed order of nature, and constitute woman the mistress, give her control of the household in things of religion.

2. But the master of the house has no unlimited right of veto. It is only in those cases in which, immediately after he had heard of the vow, he declared it invalid, that the obligation was removed. If for any time, either longer or shorter, he had kept silence, he could not invalidate the vow by a later interference. He thus indeed involves himself in the obligation, and must expiate for the non-fulfilment of the vow, as for his own trangression, with a sin-offering, or incur the judicial penalty. The reason is obvious; he has thus suffered her to cherish the assumption of her own independence, and her freedom to vow. The acquired practical right of the woman takes the place of his legal right.

3. The widows and divorced women are free in their vows, since they are not restricted by any male authority and household government. They form households in themselves, and in accordance with the deep inward parity or equality of the female sex with the male.

4. The different cases in which the right of veto can be exercised are, first, the vows of dependent maiden daughters; second, the bride who enters her husband's house with her vows unfulfilled. [Bring it upon her עָלֶיהָ. The case is of one betrothed. BIB. COM.: Between betrothal and marriage the woman resided in her father's house; but her property vested in her husband, and she was so far regarded as personally his, that an act of unfaithfulness to him was like adultery, punishable with death (Deut. xxii. 23, 24). Hence his right to control her vows even before he actually took her home as his wife. The vows might have been made either previously or subsequently to betrothal; but in either case her future husband, under whose control she passed with these vows upon her, might disallow them."—A. G.] The third case was that of wife who made a vow in her married state.

Every vow was strictly to take an obligation

upon the soul, to bind the soul; but the oath form (ver. 2) occurs here probably intentionally. The expression: **uttered out of her lips** has an apologetic bearing with reference to the female hastiness and thoughtlessness of speech. [It is, however, an unfair inference which KEIL and BIB. COM. make from its use here, that such vows were not uncommon.—A. G.] KEIL remarks justly: Moses addressed these instructions to the heads of the tribes, because they extend into the sphere of civil life.

DOCTRINAL AND ETHICAL.

[The care and explicitness with which these instructions are given to those who would be called to apply them, shows the sacredness of vows generally, and with what caution they should be made, and how carefully they should be kept when made. It is one of the most intricate and interesting fields of casuistry which is presented here. Sensitive and morbid consciences are often perplexed and burdened by vows which ought never to have been made. The saying of the preacher has an appropriate place here: it is better not to vow than to vow and not pay. BISHOP SANDERSON treats the question largely and fully. See also BAXTER, *Practical Works*.—A. G.]

HOMILETICAL HINTS.

Womanly enthusiasm in religious matters should be especially restrained by the domestic authority of the man. This fundamental moral law is not suspended by the confessional. That is a fountain of Amazonian nature and life, ever extending and becoming more mischievous. See MICHELET, *du pretre, de la femme, et de la famille*. [No man can bind himself by a vow to do that which the law of God prohibits him from doing, or to refrain from that which it clearly requires. HENRY: "A promise to man is a bond upon his estate; but a promise to God is a bond upon his soul. God's promises to us are yea and amen; let not ours to him be yea and nay. How carefully the divine law consults the good order of families, and preserves the power of superior relations and the duty and reverence of inferiors! Rather than break these bonds, God Himself would quit his right and release the obligation of a solemn vow."—A. G.]

EIGHTH SECTION.

The new Separation from the Heathenism of Midian analogous to the earlier Separation from the Heathenism of Egypt. The war of Revenge against Midian as a prologue to the extermination of the Canaanites. The Midianitish spoil a parallel to the Egyptian.

CHAPTER XXXI. 1–54.

1, 2 AND the LORD spake unto Moses, saying, Avenge the children of Israel of the
3 Midianites: afterward shalt thou be gathered unto thy people. And Moses spake
unto the people, saying, Arm some of yourselves unto the war, and let them go
4 against the Midianites, and avenge the LORD of Midian. Of every tribe a thou-
5 sand,[1] throughout all the tribes of Israel, shall ye send to the war. So there were
delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand
6 armed for war. And Moses sent them to the war, a thousand of *every* tribe, them
and Phinehas the son of Eleazar the priest, to the war, with the holy instruments,
7 and the trumpets to blow in his hand. And they warred against the Midianites,
8 as the LORD commanded Moses; and they slew all the males. And they slew the
kings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem,
and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor
9 they slew with the sword. And the children of Israel took *all* the women of
Midian captives, and their little ones, and took the spoil of all their cattle, and all
10 their flocks, and all their goods. And they burnt all their cities wherein they
11 dwelt, and all their goodly castles, with fire. And they took all the spoil, and all
12 the prey, *both* of men and of beasts. And they brought the captives, and the prey,
and the spoil, unto Moses and Eleazar the priest, and unto the congregation of the
children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near*
Jericho.

13 And Moses, and Eleazar the priest, and all the princes of the congregation, went
14 forth to meet them without the camp. And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which
15 came from the battle.[2] And Moses said unto them, Have ye saved all the women
16 alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague
17 among the congregation of the LORD. Now therefore kill every male among the
18 little ones, and kill every woman that hath known man by lying with him.[3] But all the women children, that have not known a man by lying with him, keep alive
19 for yourselves. And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves
20 and your captives on the third day, and on the seventh day. And purify all *your* raiment, and all that is made of skins,[4] and all work of goats' *hair*, and all things made of wood.

21 And Eleazar the priest said unto the men of war which went to the battle, This
22 *is* the ordinance of the law which the LORD commanded Moses; Only the gold,
23 and the silver, the brass, the iron, the tin, and the lead, Everything that may abide the fire, ye shall make *it* go through the fire, and it shall be clean; nevertheless it shall be purified with the water of separation: and all that abideth not
24 the fire ye shall make go through the water. And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25, 26 And the LORD spake unto Moses, saying, Take the sum of the prey[5] that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers
27 of the congregation: And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation.
28 And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, *both* of the persons, and of the beeves, and of the asses,
29 and of the sheep: Take *it* of their half, and give *it* unto Eleazar the priest, *for* a
30 heave offering of the LORD. And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks,[6] of all manner of beasts, and give them unto the Levites, which keep the charge of
31 the tabernacle of the LORD. And Moses and Eleazar the priest did as the LORD
32 commanded Moses. And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand
33, 34 sheep, And three score and twelve thousand beeves, And threescore and one
35 thousand asses, And thirty and two thousand persons in all, of women that had not
36 known man by lying with him. And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty
37 thousand and five hundred sheep: And the LORD's tribute of the sheep was six
38 hundred and threescore and fifteen. And the beeves *were* thirty and six thousand;
39 of which the LORD's tribute *was* threescore and twelve. And the asses *were* thirty thousand and five hundred; of which the LORD's tribute *was* threescore and one.
40 And the persons *were* sixteen thousand; of which the LORD's tribute *was* thirty and
41 two persons. And Moses gave the tribute, *which was* the LORD's heave offering,
42 unto Eleazar the priest, as the LORD commanded Moses. And of the children of
43 Israel's half, which Moses divided from the men that warred, (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand *and*
44, 45 seven thousand and five hundred sheep, And thirty and six thousand beeves, And
46, 47 thirty thousand asses and five hundred, And sixteen thousand persons,) Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 And the officers which *were* over thousands of the host, the captains of thousands,
40 and captains of hundreds, came near unto Moses: And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our charge,[7] and there lacketh not one man of us. We have therefore brought an oblation for the LORD, what every man hath gotten,[8] of jewels of gold, chains, and bracelets, rings,

51 earrings, and tablets, to make an atonement for our souls before the LORD. And
Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.
52 And all the gold of the offering[9] that they offered up to the LORD, of the captains
of thousands, and of the captains of hundreds, was sixteen thousand seven hundred
53 and fifty shekels. (*For* the men of war had taken spoil, every man for himself.)
54 And Moses and Eleazar the priest took the gold of the captains of thousands and
of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial
for the children of Israel before the LORD.

[1] Marg. *a thousand of a tribe, a thousand of a tribe.*
[2] Marg. *host of war.*
[3] Marg. *a male.*
[4] Marg. *instrument or vessel of skins.*
[5] Marg. *of the captivity.*
[6] Marg. *goats.*
[7] Marg. *hand.*
[8] Marg. *found.*
[9] Marg. *heave offering.*

TEXTUAL AND GRAMMATICAL.

[Ver. 3. הֶלְצוּ, from the root, to detach some thing or person from its previous connection. A detailed portion.—A. G.]

[Ver. 5. יִמַּסְרוּ, to give over, deliver. Here that which was given over to the special work. GES. to separate, used only here and in ver. 16.—A. G.]

[Ver. 6. The ו seems to be the ו explicative, to wit, or "and in fact." KEIL.]

[Ver. 10. טִרֹוֹתָם, either a walled place, or one encircled by a row or range. Here probably tent-villages or hamlets.—A. G.]

[Ver. 26. The living prey or booty, as in ver. 12.—A. G.]

[Ver. 29. The word denotes simply offering. Omit the heave.—A. G.]

[Ver. 32. The מַלְקוֹחַ, the living prey, the only divisible portion.—A. G.]

EXEGETICAL AND CRITICAL.

The war of vengeance against the Midianites is specifically of the Old Testament; but as such also of world historical significance, it being no fortuitous occurrence, but a necessary element in the history of the Theocracy.

It is the after-piece to the judicial punishment to which the Israelites were doomed on account of their fall into the voluptuous cultus of the Midianites, and the precursor of the exterminating judgment which was soon to overtake the Canaanites. It was entirely fitting that with respect to the great apostasy to which the words of the prophet Amos (ch. v. 25) clearly refer, not only the tempted Israelitish people should be punished, but much more, the people who were the tempters, an utterly depraved, nomadic horde, which camped in the east of Moab. When the Moabites themselves were involved in the guilt of the Midianites, there comes into view again with respect to them the blood-relationship which was ever an object of pious regard to the Israelites. But what was more important was the fact that the Midianites were the chief agents, both in the calling of Balaam to curse, and in the execution of his diabolical counsels. Even in a political point of view a war with Moab would have been an error.

The sins of the Midianites are related to the sins of the Canaanites as the lust cultus with the cultus of human sacrifices or the Moloch service. Both forms of conception are only the two sides of the one irremediable corruption, which consists in this, that a people has turned its public morals into a destructive immorality, because it has abandoned all reverence for a personal God and personal life, and sunk into the dark, magic sin, the sin of deifying the lust of the flesh, and into death, its fruit. The Canaanites could not live as a people under Israel without perverting Israel and with it the history of mankind. In a similar way the Midianites would have been a snare to the tribes east of the Jordan, if they had been left in their immediate neighborhood, and it may not have been without a real practical occasion, that immediately subsequent to the destruction of the Midianites, the narrative proceeds to speak of the settlement of the tribes of Reuben, Gad, and the half tribe of Manasseh in the East. But in addition to this, it is certain that the Midianites had incurred the penalty of death at the hands of the Israelites, because they had celebrated exultingly the seeming triumph of Baal-Peor with his shameless pollution, over Jehovah, the God of personal dignity and moral purity and discipline. The memory of this and its infectious influence must be extinguished with terrible earnestness. This explains the entirely destructive purpose of the attack, although we must distinguish between the divine direction (xxv. 17, 18; xxxi. 1) and its human execution, and also between the human weakness and the prophetic sternness and rigor (xxxi. 14). If the women have made the lascivious cultus the national custom, the men who are the prime agents, active or passive, must bear the responsibility; and it is ever a symptom of the moral stupor into which a people have sunk, when the female sex takes its own course in every evil. Even if a feast, it is only an unrestrained indulgence in luxury. Among the Midianites the male sex appears to have been corrupt to the very core; but the female sex in the measure in which it had come to know the relations of the sexes, as a sphere of profligacy. Thus this history, with all its strangeness and terribleness, is designed to take its place among the means of salvation for the true humanity, and a sign of warning to the nations for all time. [It has been well said

"that the question was whether an obscene and debasing idolatry, should undermine the foundations of human society, or the divine retribution interpose to stay the plague and deliver the people of God." Sin must be destroyed at any cost, and we may be sure that He who loves man but hates his sin, shows his love to man by punishing that sin which draws him far away from God." Hence the rigor with which the sin of idolatry is dealt with. It involves a total alienation from God, and must therefore always be debasing and ruinous. There is every thing in the record to show that the war was no common one, and is not therefore to be judged by the common principles which regulate ordinary wars. It was rather the execution of a divine judicial sentence. It was to **avenge the Lord of Midian.**—It was undertaken by His direction, and was shaped and controlled by Him throughout. The Israelites were the instruments of His vengeance. It was directed against the Midianites, who were then encamped upon the plain of Moab, because they were the prime movers in the temptation and fall of Israel. They were still practising their wiles after the plague had been stayed (xxv. 18). They knew against whom they were plotting, since Balaam was among them. Moab had sought the material victory over Israel, its subjugation as a political power, a mighty and conquering nation. The Midianites sought to sap the very spiritual and moral life of the people. They were seeking not victory, but the destruction of Israel. It was a fatal blow, if successful, or if not arrested. The object of the war is not directly the destruction of the Midianites, but the freeing of Israel from their arts and corruption, its moral and spiritual bearing. Every thing bears upon this: the smallness of the number chosen, but yet it must be selected from every tribe, and so represent the entire people whose life had been endangered; the appointment of Phinehas, whose zeal against the sin of the Midianites had made him conspicuous, as a priest, and with the instruments and trumpets to go with the army, not as a military leader, and the remarkable preservation of the warlike host, all show that the character of the war was peculiar, that it was judicial, that its ultimate purpose was the safety of the people of God in its highest aspects and life; and that it could not have been secured in any other way.

If it be objected that many innocent persons must have fallen in the judgment, the obvious and satisfactory answer is, that the objection lies as well against the whole judicial providence of God in the world; and secondly, that the sin was national. The rulers listened to the counsel of Balaam, and found ready obedience on the part of the people. The people sinned, and the people are punished. It is not only that judgments of this nature must be indiscriminate in their sweep, but that God deals with nations as moral agents. We must bear in mind too that this was not a self-undertaken invasion of Israel. They were sent upon it, they had definite instructions how to execute their painful task, and they were held to its spirit, when they would have swerved into leniency. It was no mere slaughter inspired by feelings of animosity; it is not a display of blood-thirsty and cruel passion, but the execution of a solemn trust. The whole history is an impressive exhibition of the wrath of God against sin—here executed by human agents—and a standing type of the ultimate destruction of sinners. If we put ourselves in the true position at the outset, see the true nature and purpose of the war, all is plain.—A. G.]

Vers. 1–6. **The avenging host.**—A thousand were chosen from each tribe, which constituted an army of 12,000 men, under the priestly leadership of Phinehas, the heroic enthusiast, and with the sound of the holy trumpets. KEIL reminds us that Phinehas was not their commander, but was sent along with the sacred trumpets as the priest, because the war was a holy war. But he seems to overlook the fact that all the wars of Israel in these days were holy wars, and that the scribes and priests belonged to the army organization.

[It is worthy of notice, however, that in the earlier wars against Sihon, Og, the Amorites, we have no mention of the presence of the priests with the holy trumpets. Phinehas was chosen avowedly as a priest, and he was doubtless selected from the company of priests, because he had displayed such conspicuous zeal, and would be the fittest person to inspire the army with sacred zeal in the mission.—A. G.]. Who the military leader of the army was we are not certainly told. [Presumably it must have been Joshua.—A. G.]. The holy vessels cannot mean the ark of the covenant, nor the Urim and Thummim, but the sounding trumpets. The Urim and Thummim were borne by the high-priest, and they would have been superfluous when everything was decided. [The trumpets themselves seem to have been the instruments —A. G.].

Vers. 7–12. **The vengeance.**—In an assault by storm, as it appears, all the men of Midian were slain [*i. e.*, obviously, all the men of war, the men who were in the battle, the adult males all being present probably. See v. 17.—A. G.]. The five shepherd kings of the people, who were probably slain as captives, are recorded by name. [These were slain עַל־ upon or in addition to those who perished in the battle.—A. G.]. Balaam, too, the instigator of the sin and mischief, meets his doom, in whose case a separate judicial execution seems to be intimated. The cities and encampments of the enemy were destroyed by fire, their wives and children carried captive, and thus the Midianites as a people were utterly blotted out of existence.* From Joshua xiii. 21 it appears that the Midianite princes were vassals of the Amorite king Sihon, and the cities of the habitation were originally Moabite, and subsequently Amorite cities. The region itself fell afterwards to the tribe of Reuben. "In v. 12, שְׁבִי applies to the women and children who were taken prisoners, מַלְקוֹחַ to the cattle taken as booty, and

* [KURTZ, however, holds that the destruction only concerned those tribes of the Midianites dwelling on the high-lands of Moab; that the main stock of the tribe shared neither in the sin nor judgment, and hence later in the history (Judges vi. 8) they appear as a mighty and hostile power against Israel.—A. G.].

שָׁלָל to the rest of the prey." KEIL. [**Goodly castles,** "rather hamlets. LXX. ἐπαύλεις—partial enclosures. It indicates probably those collections of such dwellings made of stones piled one on another and covered with tent-cloths, which are used by the Arabs to this day." BIB. COM.—A. G.].

Vers. 13–18. **The uprooting of the Midianites as a people.** The victorious army was received at the front of the camp by Moses, Eleazar the high-priest, and the elders. But Moses addresses the leaders of the host with reproaches, because they had left all the women alive.

The women were certainly the cause of the great sin and fall of Israel, and associated with the Israelitish families they might have become more destructive to the people than before. But how was it with the boys? KNOBEL reminds us, that they would have risen up later as the avengers of their slain fathers. But they might also, according to their Midianitish nature, have corrupted the Israelitish women. The terrible result of the command was the death penalty to every male, and also to every female, except those whose virginity could be established, and who might become fused into the popular life of Israel without danger, in the position of slaves, handmaids. And this Old Testament doom was accomplished under the wrath, under the killing power of the law. Still later in the history, Elijah, in following out the law, had it in his purpose to destroy his people by fire. It was not the Jewish nation which introduced such conflicts, but the tendency and result of the law led to them, brought about the struggles in which the higher humanity, had to be protected against the humanity of the mere natural feelings. Thus Moses rebuked the clemency of the captains. Thus Samuel rebuked the leniency of Saul (1 Sam. xv.)

[Ver. 16. **These caused——commit trespass.** They have become to the Israelites to work unfaithfulness towards Jehovah, for a cause or incitement to treachery to the LORD, or perhaps with a more distinct allusion to the manner in which the inducement was brought to bear, and possibly the intent on their part—these were to the sons of Israel—gave themselves to them, to give them in unfaithfulness or disloyalty to God, on account of Peor.—A. G.].

Vers. 19–24. **The purification of the host and of the spoil without the camp.** The purification of the warriors who had slain any one, or who had touched any slain one, takes place according to the rule prescribed (chap. xix. 11). But all the plundered stuffs and fabrics must also be purified. For this Eleazar the high-priest now prescribes more definite rules. Every metal must be cleansed through the fire, and all non-metallic substances must be purified by water; and yet each must finally be sanctified and consecrated by the water of separation.

Vers. 25–47. **The division of the spoil.** The whole sum of the prey was taken in charge by Moses, the high-priest, and the heads of the fathers' houses. Then it was divided into two equal parts, one of which fell to the army and the other to the congregation. The warriors, however, were to yield one-fifth of one per cent. of the persons and the cattle to the high-priest for Jehovah, while the congregation must yield two per cent., or one out of fifty for the Levites. [The division of the prey into two equal parts was just. For as those who went to war were chosen out of the whole—and thus represented the whole—the congregation were fairly entitled to a share in the spoil which their representatives had taken; while the large proportion was justly due to those who had all the peril.—A. G.]. In the same way the non-combatants were usually considered in the distribution of the spoil—even the captives were considered. Josh. xxii. 8; 1 Sam. xxx. 24; 2 Maccab. viii. 28–30. Upon the likelihood of so great a spoil being taken [KEIL says, "There is nothing in these numbers to astonish any one who has formed correct notions of the wealth of nomad tribes in flocks and herds. The only thing which is surprising is that there is no mention of camels. But it is not certain that the Midianites were in the habit of rearing camels, and if they had been the Israelites would probably have put these to death as useless to them in their present circumstances. The quantity of jewelry seized is quite in harmony with the well-known love of Nomads for ornaments of this kind, and with the peculiar liking of the Midianites." See Jud. viii. 26.—A. G.]. It seems extremely improbable to the critics that not an Israelite should have fallen in the war. The account, however, seems to imply that the attack was sudden and furious, that the enemy were probably taken utterly by surprise, and that it was rather a rout than a battle in any true sense. KEIL cites as analogous instances TACITUS *Ann.* xiii. 19; STRABO xvi. 1128; and HAVERNICK *Introduction* 1, 2, p. 452. [This is one of the features of this narrative which shows that we are dealing here with the execution of a divine sentence. It implies an extraordinary divine protection, which is in accordance with the view that they were in a peculiar sense the LORD's instruments.—A. G.

Vers. 48–54. **The consecratory gifts of the officers.** In gratitude for their wondrous preservation, they are ready to present as a thank-offering—a second gift—all the golden ornaments, as bracelets, rings, etc., which they had received as booty. It brings the sum of 16,750 shekels into the treasury of the sanctuary. With their thanks, they recognize their obligation to atone for their souls, their lives, *i. e.*, they acknowledge their marvelous preservation as an undeserved mercy, since on account of their sinfulness they might well have suffered death. "**An atonement for our souls.** (See Lev. i. 4), namely in the feeling that they were not worthy of any such grace, not because they had done wrong in failing to destroy all the enemies of Jehovah. [This could not have been any real atonement for any error or sin, such as they were chargeable with in neglecting to do as they were told, for such an atonement, as they well knew, would have required a bloody offering. The very magnitude of the mercy makes them more sensible of their unworthiness of it, and awakens deeper gratitude.—A. G.]. Be-

sides these thank-offerings, the captains had taken other spoil of the nation which remained in their possession.

DOCTRINAL AND ETHICAL.

The avenging march against the Midianites, as the after-piece to the drama of judgment (chap. xxv.), wherein the Jews had made an atonement, but not the Midianites; and as a preface to the storm which should come upon the Canaanites, was designed to draw at once a broad line of demarcation between Judaism and heathenism, and to impress the Israelitish people with an inextinguishable abhorrence of the cruelties and abominations of a lustful cultus.

[Israel, as the sacred people of God, now restored to His favor, must execute His judgment and vengeance upon His enemies. As Jehovah is Israel's God, who has bound Himself with them, so every attack upon Israel is an attack upon God. The analogy which holds between the war of Israel against the Midianites and the Christian warfare of all the people of God against His foes and theirs, is suggestive and instructive. The Midianites suffering their just desert at the hands of Israel, whom they had brought into sin, is only an instance of a general principle, which finds frequent illustration in history.—A. G.]

HOMILETICAL HINTS.

The dark and fearful enigmas in the world's history. In the theocratic history, they are illuminated by the word of God, and stand out as judicial visitations. And indeed according to impartial justice. For as Jehovah here allows the Israelites to prevail over the heathen Midianites, so afterwards as the Lord of Hosts He allows the heathen to prevail over the Israelites. But the world-historical judgments are always preventives of endless corruption; *e. g.* preventing the permanent lapse of the people into a lustful worship by the poisoning of their fancies and morals. Thus often humanity is saved by the remedies of fire and brimstone from the fearful corruptions of the sexual life. The war of extermination destroyed on the one hand a nest of corruption, a great hotbed of impurity, and on the other hand opened an abyss between the heathenish depravity (in which the union of vice with religious enthusiasm and the general debased condition of a whole people come into view) and the family life of Israel. The booty. Its explanation is, that it was property without an owner, and that as such it was a gift from Jehovah. Finally these facts in the history of Israel are obscured by considering them out of their connection in time and place. This is true of all historical facts. [We are all called to essentially the same warfare, and may not shrink from it. The Christian called to be the executioner of judgment upon his own sins. The tendency to spare those which wear the most attractive appearance must be restrained. The deep-lying corruption in the tendency to self-worship.—A. G.]

NINTH SECTION.

The grant of the conquered land beyond the Jordan to Reuben, Gad, and the half tribe of Manasseh.

CHAPTER XXXII. 1–42.

1 Now the children of Reuben and the children of Gad had a very great multi-
tude of cattle: and when they saw the land of Jazer, and the land of Gilead, that,
2 behold, the place *was* a place for cattle; The children of Gad and the children of
Reuben came and spake unto Moses, and to Eleazar the priest, and unto the
3 princes of the congregation, saying, Ataroth, and Dibon, and Jazer, and Nimrah,
4 and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon, *Even* the country
which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy
5 servants have cattle: Wherefore, said they, if we have found grace in thy sight,
let this land be given unto thy servants for a possession, *and* bring us not over
Jordan.

6 And Moses said unto the children of Gad and to the children of Reuben, Shall
7 your brethren go to war, and shall ye sit here? And wherefore [1]discourage ye the
heart of the children of Israel from going over into the land which the LORD hath
8 given them? Thus did your fathers, when I sent them from Kadesh-barnea to see
9 the land. For when they went up unto the valley of Eshcol, and saw the land,
they discouraged the heart of the children of Israel, that they should not go into

10 the land which the LORD had given them. And the LORD's anger was kindled
11 the same time, and he sware, saying, Surely none of the men that came up out of
Egypt, from twenty years old and upward, shall see the land which I sware unto
Abraham, unto Isaac, and unto Jacob; because they have not wholly [2]followed
12 me: Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun:
13 for they have wholly followed the LORD. And the LORD's anger was kindled
against Israel, and he made them wander in the wilderness forty years, until all
14 the generation, that had done evil in the sight of the LORD, was consumed. And
behold, ye are risen up in your fathers' stead, an increase of sinful men, to aug-
15 ment yet the fierce anger of the LORD toward Israel. For if ye turn away from
after him, he will yet again leave them in the wilderness; and ye shall destroy
all this people.

16 And they came near unto him, and said, We will build sheep-folds here for our
17 cattle, and cities for our little ones: But we ourselves will go ready armed before
the children of Israel, until we have brought them unto their place: and our little
18 ones shall dwell in the fenced cities, because of the inhabitants of the land. We
will not return unto our houses, until the children of Israel have inherited every
19 man his inheritance: For we will not inherit with them on yonder side Jordan, or
forward; because our inheritance is fallen to us on this side Jordan eastward.

20 And Moses said unto them, If ye will do this thing, if ye will go armed before
21 the LORD to war, And will go all of you armed over Jordan before the LORD, until
22 he hath driven out his enemies from before him, And the land be subdued before
the LORD: then afterward ye shall return, and be guiltless before the LORD, and
23 before Israel; and this land shall be your possession before the LORD. But if ye
will not do so, behold, ye have sinned against the LORD: and be sure your sin will
24 find you out. Build you cities for your little ones, and folds for your sheep; and
25 do that which hath proceeded out of your mouth. And the children of Gad and
the children of Reuben spake unto Moses, saying, Thy servants will do as my lord
26 commandeth. Our little ones, our wives, our flocks, and all our cattle, shall be
27 there in the cities of Gilead: But thy servants will pass over, every man armed
28 for war, before the LORD to battle, as my lord saith. So concerning them Moses
commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers
29 of the tribes of the children of Israel: And Moses said unto them, If the children
of Gad and the children of Reuben will pass with you over Jordan, every man
armed to battle, before the LORD, and the land shall be subdued before you; then
30 ye shall give them the land of Gilead for a possession: But if they will not pass
over with you armed, they shall have possessions among you in the land of Canaan.
31 And the children of Gad and the children of Reuben answered, saying, As the
32 LORD hath said unto thy servants, so will we do. We will pass over armed before
the LORD into the land of Canaan, that the possession of our inheritance on this
33 side Jordan *may be* ours. And Moses gave unto them, *even* to the children of Gad,
and to the children of Reuben, and unto half the tribe of Manasseh the son of
Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of
Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country
round about.

34, 35 And the children of Gad built Dibon, and Ataroth, and Aroer, And Atroth,
36 Shophan, and [3]Jaazer, and Jogbehah, And [4]Beth-nimrah, and Beth-haran, fenced
37 cities; and folds for sheep. And the children of Reuben built Heshbon, and Elea-
38 leh, and Kirjathaim, And Nebo, and Baal-meon, (their names being changed,) and
39 Shibmah: and [5]gave other names unto the cities which they builded. And the
children of Machir the son of Manasseh went to Gilead, and took it, and dispos-
40 sessed the Amorite which *was* in it. And Moses gave Gilead unto Machir the son
41 of Manasseh; and he dwelt therein. And Jair the son of Manasseh went and took
42 the small towns thereof, and called them Havoth-jair. And Nobah went and took
Kenath, and the villages thereof, and called it Nobah, after his own name.

[1] Marg. *break.* [2] Marg. *fulfilled after me.* [3] Marg. vers. 1 and 3, *Jazer.*
[4] Marg. ver. 3, *Nimrah.* [5] Marg. *they called by names the names of the cities.*

TEXTUAL AND GRAMMATICAL.

[Ver. 7. תְּנִיאוּן to disallow or hinder. They withdrew their own support, and brought the people to abandon the purpose.—Hirsch. The *Keri* תְּנִיאֻן is a preferable reading. See ver. 9.—A. G.]

[Ver. 16. לְטַפֵּנוּ, used here as in 2 Chron. xxxi. 18: Gen. xlvii. 12, to include the whole family except the head; all the defenceless.—A. G.]

[Ver. 23. But ye shall know your sin, which shall overtake you; come upon you.—A. G.]

[Ver. 35. Should be Atroth Shophan; omit comm.—A. G.]

EXEGETICAL AND CRITICAL.

The key to the understanding of the short and strange conflict which threatened for a time to break out between the tribes, or rather a schismatic portion of the tribes, and the theocratic unity represented by Moses, lies, as Keil following O. Von Gerlach urges, by reading the imperfects in ver. 39 seq. as pluperfects; thus the half tribe of Manasseh had gone and conquered the region of Og king of Bashan. As the half tribe of Manasseh were prominent in the conquest, so also it is assumed that the tribes of Reuben and Gad were conspicuous in the earlier war with Sihon, and thus we may explain their present wealth in flocks and herds, following so soon upon their poverty in this respect. As they shared equally with the other tribes in the Midianitish plunder, their peculiar wealth in cattle may have resulted from their prominent part in the greater victories. Now, however, things took shape in such a way as to lead them to make their request, which at all events was expressed in a very faulty method. The land beyond the Jordan (this is already the style adopted in the narration), the land of Gilead, in the first place appeared to them from its rich pasturage to be peculiarly adapted to their uses, regarding their large possessions in cattle, and then in the second place this land seemed to be without an owner, as it was not included literally in the promised land, and still further they seemed to themselves to have acquired a special claim upon it. As to their peculiar relationship in the warlike camp, it may be noted that the tribes of Reuben and Gad belonged to the same division of the host which encamped upon the south (chap. ii.), while the tribe of Manasseh lay upon their western border, in immediate contact with them. Already in the blessing of Jacob (Gen. xlix.) Reuben had been described as unstable as water, as a bubbling spring, and Gad was praised for his martial power, and Joseph, *i. e.* Ephraim and Manasseh together, is blessed also for his valiant qualities. The martial nature of Gad was celebrated again in the blessing of Moses. It is well known further that Gilead was glorified especially through its hero Jepthae, and Gideon also was sprung from Manasseh, although not from its east-Jordan division.

There was nothing in the way of the request of the two tribes, Reuben and Gad, if modestly and rightly proposed, as the result shows. For the request was granted. There is no allusion to any request by the half tribe of Manasseh. They may have been prevented from making any by their connection with the other half of the tribe. The more brilliant was the distinction which fell to their lot unsought. It may appear remarkable that Moses should have committed his arrangement in their favor, as a command to Joshua and the high-priest, without mentioning the lot. Perhaps the division of the inheritance of Israel by lot, may have been confined to the heritage in Canaan. However, the request of the two tribes sounded at first so equivocal that Moses felt that it deserved the strongest expression of his displeasure, and the denunciation of divine wrath upon them. Keil remarks: "The words **bring us not over Jordan** may be understood as meaning nothing more than the desire of the speakers not to receive their inheritance on the western side of Jordan, without desiring to withdraw their assistance from the other tribes in the conquest of Canaan, as they subsequently explain (ver. 16), or they may be understood as expressing a wish to settle at once in the land east of Jordan, and leave the other tribes to conquer Canaan alone. Moses understood the words in the latter sense (ver. 6 seq.), and probably they seem so intended, since when Moses reproved them, the speakers did not reply, that they had not entertained the meaning attributed to them, but simply restricted themselves to the promise of co-operation in the conquest of Canaan. But even in this sense their request did not manifest a "shamelessness which could not be historically true" (Knobel), but may be explained from the opinion they cherished, and which is perfectly intelligible after the rapid and easy defeat of the two mighty kings of the Amorites, Sihon and Og, that the other tribes were quite strong enough to conquer the land of Canaan on the west side of the Jordan." Moreover, it is not necessary to suppose that the alternatives entered their minds. They might have uttered their wish without full reflection upon the two possible consequences; otherwise the reproof of Moses would scarcely have brought them to declare that they were ready to battle in the front of the Israelitish army until all Canaan should be conquered. This history is further a glorious example of the sacredness and blessing of national unity. [The attempt of Knobel to cut this chapter into pieces and to assign its parts severally to the Elohist and Jehovist, in the fashion of the critics, scarcely merits the notice which Keil gives it. It is a fair instance, however, of how violent and arbitrary a course these critics take. Vers. 1, 2, 16–19. 24, 28–30 and 33–38 are attributed to the Elohist, and the remainder, vers. 3–5, 6–15. 20–23. 25–27, 31. 32. and 39–42 to the Jehovist. The grounds upon

which the assumption rests are some diversity in the language, especially in the proper names used, and mainly upon the notion of the critic that it is improbable that the two tribes would have been so shameless as to wish to remain on the eastern side of Jordan, and leave the conquest of Canaan to the other tribes; and that their subsequent willingness to help their brethren, which they afterwards express, is irreconcilable with their selfish intention in their earlier request. But history is not surely to be interpreted according to the fancy of critics—their notions of what men would do or not do thousands of years after the occurrences it relates—nor is it so strange a thing surely that an earlier and selfish intention should be abandoned when its real nature and consequences are seen and reflected upon. For the assumed diversities in the text, see the exegesis.—A. G.]

Vers. 1–5. *The request of the two tribes.* They call the land which they desire Jazer and Gilead, including southern Peræa, in which Jazer was situated, and the northern part of Peræa also. "Gilead was the land to the south and the north of Jabbok, the modern provinces of the Belka in the south, between the Jabbok and the Arnon, and Jebel Ajlun to the north of the Jabbok as far as Mandhur. Ancient Gilead still shows numerous traces of great fertility, even in its present desolation, covered over as it is with hundreds of ruins of old towns and hamlets." KEIL. ["All travellers in Gilead, the modern Belka, bear witness to its richness, as compared with the country to the west of the Jordan. Its general character is that of an upland pasture, undulating and thickly timbered. In the last respect its northern portion excels its southern; but for fertility of soil the southern province is preferred by the Arabs, in whose lips it has passed into a proverb: "Thou canst not find a country like the Belka." BIB. COM. See ROBINSON'S *Researches, App.*, RITTER, *Erdk.*, Vol. XV., TRISTRAM'S *Land of Israel.*—A. G.]

[Ver. 4. **Which the Lord smote before the congregation**, indicating that it was now unoccupied and ownerless, and therefore presented as a strong reason why it should be assigned to them.—A. G.] The offensive part of the request comes out in the final sentence: "Let us not go over Jordan, or so we will not cross the Jordan." [They seem to have been half conscious that their proposal would not be favorably received. They gather up all their courage to put their request, and then entreat for it as a signal favor. If they had been clear in their own minds, and without a sense that their proposition involved the forsaking of their brethren, they would have asked at once and without the frequent pauses with which they venture now to break their request.—A. G.] It is remarkable, that according to ver. 2 the children of Gad take the lead. [The same thing is observable throughout the narrative. The Reubenites are named first (ver. 1) because their ancestor was the elder; but, ver. 6 (and see Deut. xxxiii. 20, 21), Gad assumes, what his greater vigor and boldness entitled him to, the position of a leader, and the instigator in the whole procedure.—A. G.] It is no less observable that their claim may have formed a prejudice against the merits of the half tribe of Manasseh.

Vers. 6–15. *The reproof of Moses.* Their request is taken in the strictest and most literal sense. Moses at first holds up their unbrotherly thought and its flagrant injustice (ver. 6), and then the evil example which they would set for Israel (27). He compares their conduct with the cowardice of the spies who disheartened the people beforehand and brought upon them the judgment of God, by which the entire generation had fallen in the wilderness, the two well-known heroes excepted. It was their fault that Israel did not enter upon its inheritance, and you now arise as an aftergrowth, a propagation (תַּרְבּוּת), a brood of such sinners (timid unbelievers), to arouse still once more the anger of Jehovah, to renew the doom of tarrying in the wilderness, and thus destroy the people altogether, now so near the goal of all their strivings. The Keri here is to be preferred to the Kethib. See ver. 9. **To turn or hold away the heart:** a very remarkable expression (see *Text. Note*). The נוּעַ, ver. 13, He drove them about in the desert, made them go here and there, corresponds with the נוּחַ here. See James i. 8. Ver. 15. If **ye turn away from after him.** LANGE: If ye draw back behind Him. The recusants who draw back from the leading of God, destroy themselves, and the nation with them.

Vers. 16–19. *The explanation of the tribes.* They come near to Moses, as an expression of their good conscience. Their real thought is uttered in the words: **We will go ready armed before the children of Israel; but we will not inherit with them beyond the Jordan,** but let our inheritance fall to us on this side* of Jordan eastward. They will first erect folds or pens for their cattle and build cities, *i. e.* fortify the cities already built, for their children, or families; but they themselves will arm themselves hastily in order to march before the children of Israel to the conquest of the land, and will not return until every tribe has secured its possession. [HIRSCH: "The words of the sons of Gad and Reuben betray their overmastering love of their possessions. Their herds lie nearer their hearts than their children; hence first protect their herds, then when they were secure, their families. The alluring pastures led them to endanger their spiritual connection with the national unity and with the sanctuary. In the reply of Moses, ver. 24, the order is carefully reversed."—A. G.] The phraseology of their promise is purposely boastful and martial in its tone; but at the close of his campaigns Joshua (xxii. 1 seq.) could dismiss them with the testimony that they had fulfilled their word. Yet even then they gave occasion for reproof (Josh. xxii. 10), which was, however, by their explanation proved

* [The Heb. uses the same word here מֵעֵבֶר to designate the east and the west side of the Jordan. See also ver. 32, which, however, does not refer to the western side of Jordan, as BIB. COM. says. It is clear, however, that the term is used with considerable freedom, and while usually applied to the eastern side, it had not yet acquired that strict and technical sense. See Deut. i. 1.—A. G.]

to be groundless, but serves to show how jealously at that time the national unity was guarded. [It was not, however, as that narrative shows, merely the national unity which was concerned, but rather their loyalty to their faith and worship. The cases are not parallel. Here their boastfulness betrays a consciousness of the selfish motive in which their request took its origin, but which, detected and reproved, they now cover up with their conspicuous proffer of zeal and service. There was nothing of this when they returned from the conquest.—A. G.]

Vers. 20–24. *The consent of Moses.* He now grants their request upon their promise, but still impresses upon them the evil consequences which would surely come upon them if they should desert their brethren, and now in addition violate their word. The expression is solemn and earnest. If you arm yourselves for battle **before Jehovah**, *i. e.* in perfect sworn sincerity, then let every one bearing arms pass over Jordan, fully armed, determined, **before Jehovah.** No one should go with them for the sake of appearance, or with a half heart. **Until** the land is actually subdued before Jehovah, and not merely according to their judgment, biassed by their longing for their homes. That done, they may return and be held guiltless [*i. e.* freed from obligation, their duty discharged, —A. G.] before Jehovah as well as before Israel, and then also first will they have right to their land as a possession before the Lord. [KEIL: "The expression 'before the Lord' may mean that in the war which they waged at the command of God, the Israelites were the army of Jehovah, with Jehovah in the midst. And hence we may easily see why the children of Gad and Reuben do not use these words in ver. 17, because they only promised to go before the children of Israel, *i. e.* to help their brethren to conquer Canaan. Later they also, taught by Moses, adopt the expression before Jehovah, ver. 32." —A. G.] Then follows the threatening: if ye do not keep your word, you shall learn how your sin will find you out. A striking designation of the judgment. Upon the supposition of their truthfulness, they may now secure their families and flocks. [**Be sure your sin will find you out.** *Bib. Com.:* "Your sin will bring its own punishment along with it." KEIL: "Ye will have to make atonement for them." HIRSCH: "Sin follows in its results, the sinner." They would in no way escape its punishment.—A. G.].*

Vers. 25–32. **The agreement.**—The children of Gad appear again in the front. Upon their renewed promise, Moses gives his assent in the shape of a command addressed to the high-priest, to Joshua, and to the heads of the houses of the fathers, since Moses knew that he would not live to see its accomplishment. The alternative which he adds in case the two tribes do not proceed before them, armed for the conquest, is altogether peculiar. They shall then be settled in the midst of the other tribes in the land of Canaan. This seems to imply not only that in such case, they should not be permitted to possess the land east of the Jordan, but also that they, according to the will of the people in Canaan—but not as two separate and independent tribes—should be distributed among the others. The two tribes recognize this decision as the word of Jehovah, and now comes the solemn vow that they will go armed before Jehovah over into Canaan, and that only under this provision will they hope or expect to have their possession on this side (east) of the Jordan. The compact is thus concluded. [Ver. 32. **That the possession of our inheritance on the side of Jordan may be ours**, not merely as KEIL, "that it may remain to us;" east of Jordan rather than west. It is rather that they recognize and express the fact, that their possession is suspended upon their fulfilling the condition. Not until every tribe receives its inheritance will they receive theirs. Legally and formally they entered upon their inheritance when they returned from the wars of the conquest.—A. G.].

Vers. 33–42. **The investiture.** Comp. this Commentary upon Joshua xiii. It is now that the half tribe of Manasseh is first named. Although they had not urged their claims upon the ground of their merits, Moses places them, the half tribe, by the side of the two tribes, as having equal claims, and the narrative dwells with pleasure upon the attribute of Manasseh, as "the son of Joseph." The two conquered Amoritish kingdoms, constituted the grant in the main. Then follows a record of the fortification of the cities for their families, and the folds for their flocks and herds. [The first mention of the half-tribe of Manasseh here is just in its proper place. They had not urged their claims, but Moses in distributing the land, assigns to the half tribe its portion from a sense of right and justice. They had displayed signal valor, and had conquered that part of the land. He recognized the right which they had thus acquired. It is clear from ver. 39 that this is the ground upon which they appear here, and also why only the half tribe or the children of Machir. It was that part of the tribe which had distinguished itself in the conquest and which now receives its reward.—A. G.].

1. **The Gadites.**—Dibon called also Dibon-Gad, an hour northward of the central Arnon. ["Its extensive ruins still bear the name Dhibân. It was here that the Moabite stone was discovered in 1868 by Rev. T. KLEIN. It is reckoned as a Reubenite town, Josh. xiii. 9, while in Isa. xv. 2 it is spoken of as Moabite. Occupied on the first acquisition of the territory by the Gadites, and assigned by Joshua to the Reubenites when the boundaries of their respective allotments were determined, it was eventually recaptured by the Moabites, in whose hands it remained."—A. G.].—Ataroth, *i. e.*, crowns, preserved in the ruins of Attarus or Jebel Attarus, was seven miles north-east of Dibon.—Aroer of Reuben in the centre of the valley of Arnon.

* [HIRSCH: "This conditional agreement with the sons of Gad and Reuben is the classic example in the Jewish jurisprudence of the most binding form of an act upon a condition stated. It is necessary, *a*) that the condition, with its results fulfilled or unfulfilled, must be clearly stated, and not merely implied. *b*) The condition must precede the facts. *c*) That the affirmative case should precede the negative. *d*) The condition must not contain anything destructive of the facts, or which will prevent their accomplishment. *e*) That the facts must be such as can be accomplished, as were the division and possession of the land."—A. G.].

It was located on the brink of the rocky ravine through which that torrent flows, and must be distinguished from the Aroer before Rabbah—Ataroth Shophan. [*Bib. Com.:* "It probably lay near the Ataroth above, and had the name Shophan 'of the burrow' to distinguish it from the other Ataroth."—A. G.].—Jaazer. The ruins Es Szir—Jogbehah, Judg. viii. 11, preserved in the ruins of Jebeiha. Beth-Nimrah (Nimrah), Josh. xiii. 27, also ver. 3 in the valley of the Jordan now to be seen in the ruins Nimrein about five Roman miles north of Libias. Beth-haran (Josh. xiii. 27, Beth-aram). ["According to Josephus called Julias, in honor of the wife of Augustus. It has been preserved in the ruins of Ramah not far from the mouth of the Wady-Hesban." KEIL.—A. G.].

2. **The Reubenites.** Heshbon, the residence of king Sihon, Josh. xiii. 27. KEIL. "It was relinquished to the Gadites because it lay upon the border of their territory, and by them given up to the Levites (Josh. xxi. 39; 1 Chron. vi. 66). It stood almost in the centre between the Arnon and the Jabbok, opposite to Jericho, and according to the Onomast., twenty Roman miles from the Jordan, where large ruins are now found bearing the ancient name of Hesban or Hüsban." Elealeh, now El Aal the height—Kirjathaim probably the ruins et Teim about three miles south of Heshbon—Nebo on mount Nebo—Baal-meon with changed names. The city was called Beon or Beth-meon, avoiding the name Baal. The ruins Maein or Myun not far from Heshbon. [They changed the names of the last two cities probably from their connection with idolatrous worship. The other cities retained the names they had, or as some suppose, the Reubenites restored the old Moabite names which had been changed under the Amorite dominion. KEIL, *Bib. Com.*, regard Baal Meon as the present Myun. "The city must have fallen into the hands of the Moabites before the days of Mesha, who speaks of himself as having there built a temple, no doubt to Chemosh, and as having fortified it."—A. G.]. Shibmah. According to Jerome, near Heshbon. It has apparently disappeared, not leaving a trace behind. [It seems however to be alluded to in Isa. xvi. 8, where it appears as Sibmah, noted for its vines. On the difference in the names, vers. 3 and 36, 38, KEIL remarks that it cannot be regarded as any proof, that ver. 3 is Jehovistic, and the after verses Elohistic, since Baal-meon is itself a contraction for Beth-Baal-meon (Josh. xiii. 17). The contraction of the names in ver. 3 is accounted for by the fact that diplomatic exactness was not requisite in a historical account, the abbreviated forms in common use were quite sufficient.—A. G.].

3. **The Manassites.** Ver. 39. **Went, had gone,** and thus understood it gives the reason why the Manassites received this region, *to wit*, the kingdom of Bashan, and the northern part of Gilead—the Jebel-ajlun between the Jabbok and the Mandhur. We render with KEIL, ver. 39. "The sons of Machir the son of Manasseh, had gone and taken," *etc.;* and ver. 41, and Jair the son of Manasseh had gone and taken, *etc.;* and lastly, ver. 42. And Nobah had gone and taken, *etc.* The sons of Machir parted into two divisions or lines, of which the one received northern Gilead (1 Chron. v. 24) while the other settled in Canaan proper (Josh. xvii.). Jair has descended on his father's side through Segub, and Hezron from Judah, but through Hezron's intermarriage with a daughter of Machir he passed over into the tribe of his mother, contrary to the general rule. See Deut. iii. 4 and 14. The villages which he had taken he named after his own name. Finally we have Nobah otherwise unknown, who took Kenath, with its daughters or dependent villages, and called them after his name Nobah. KURTZ applies the name Nobah to the village Newa, an ancient city of ruins. Kenath afterward lost to the Syrians, 1 Chron. ii. 23, alluded to by JOSEPHUS, JEROME and PLINY, comes into light again in the extensive ruins called Kanwat and inhabited by Druses. [PORTER, *Giant cities of Bashan*, gives a full and elaborate description of these ruins. Kunawat. "The general aspect of the city is very striking—temples, palaces, churches, theatres, and massive buildings whose original use we cannot tell, are grouped together in picturesque confusion, while beyond the walls, in the glen, on the summits and sides of wooded peaks, away in the midst of oak forests, are clusters of columns and massive towers and lofty tombs. A colossal head of Ashteroth, sadly broken, lies before a little temple, of which probably it was once the chief idol. The crescent moon which gave the goddess the name Carnaim ('two-horned') is on her brow. I saw in this a visible illustration of an incidental allusion to this ancient goddess in the very earliest historic reference to Bashan. We read in Gen. xiv. 5 that 'the kings of the east' on their way to Sodom, "smote the Rephaims in *Ashteroth Karnaim.*' May not this be the very city?" pp. 42, 48. The Machirites who hold so prominent a place in this history, were only a part of the sons of Machir; but they won their way to distinction, so that they are called Machir. They drew away attention from the other member of the family. They were led by bold, energetic and skillful men, and the rapid conquest of the east Jordan country, especially its northern portion, was largely due to their instrumentality. **And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair. And Nobah went and took Kenath, and the villages thereof, and called it Nobah after his own name.** In Deut. iii. 14 this whole conquest and possession is ascribed to Jair alone. In Deut. iii. 4, the cities taken and named were sixty, while in 1 Chron. ii. 22, 23 we read Jair had twenty-three cities in Gilead, and Geshur and Aram took the towns of Jair (Havoth-Jair) from them, with Kenath and its daughters, sixty towns. This passage suggests at once the key to the solution of the difficulty. The twenty-three Havoth-Jair, with Kenath and its daughters form the sixty towns referred to in Deuteronomy. The term Havoth-Jair is used in a narrower and in a wider sense; in the strict or narrow sense it designates those which Jair himself took, who was the leading chief of the Machirites in Gilead, and in the wider sense these towns, with the thirty-seven of Kenath and its daughters. The pas-

sage here and in Deut. iii. 4 and 14, and in 1 Chron. ii. 23, all fall into perfect harmony. As Keil says, "Consequently Bashan or the region of Argob, with its sixty fortified towns, was divided between two of the leading families of Machir the Manassite, the families of Jair and Nobah, each family receiving the districts it had conquered, *viz.*, the family of Nobah Kenath and its daughters, thirty-seven towns in the eastern portion, and the family of Jair twenty-three towns in the western. In Deuteronomy when Moses is making a rapid survey, all the sixty towns are comprehended under the name Havoth-Jair—probably because Nobah was a subordinate branch of the family of Jair." For the descent of Jair see xxvii. 1, and comp. Josh xiii. 13 and xix. 34, which latter passage finds its solution in the text 1 Chron. ii. 22, 23.—A. G.].

DOCTRINAL AND ETHICAL.

By the grant of the country east of the Jordan, Israel has already gained, as it were, a foothold in its inheritance; but no scope is given here for the process of disintegration.

[As the conquest of the Amorite kingdoms was preliminary to the conquest of the land of promise literally, so this distribution of the land was the pledge to Israel of its possessions. It was the earnest of the inheritance. The promise included more than the literal Canaan. There was nothing, therefore, wrong in the request itself, nothing premature or overhasty in the time at which it was made; nothing in the thought that it was peculiarly fitted to the tastes and habits of these two tribes, but in the spirit which led to the request—the intention expressed in these words, **bring us not over this Jordan**, to forsake their brethren, and to separate themselves from the leadership of Moses and of Jehovah.

Be sure your sin will find you out. The certainty of retribution. The statement of a principle which has been a working factor in all history, but which has its final application in the issues of the future, where sin itself becomes our avenger.—A. G.].

HOMILETICAL HINTS.

The law of the unity in heart and conduct of the army of God, as the indispensable condition to the conquest of the promised land. How the Christian world has failed in this respect in its relations to the heathen world. The ancient Church as over against Mohammedanism. The Protestant world, especially in its theology, in its relations to Romanism and Jesuitism. The danger of the separation of the tribes is avoided, 1) By a mutual understanding; 2) by solemn warnings; 3) by brotherly sacrifices; 4) by wise concessions.

The demand of the tribes of Reuben and Gad was certainly, while unexplained, in the sense in which Moses understood it, in the highest degree dangerous. The reproof of Moses in its application to all times. The declaration of heroic faithfulness on the part of the reproved tribes. The peaceful and blessed reconciliation. —[Henry: "Two things common in this world induced these tribes to make this choice, and this motion upon it, the lust of the eye, and the pride of life. The land was pleasant to the eye, and it was good for pasturage. Perhaps there was something of pride in it too. These tribes were all first-born. They may have been striving after precedence, and assuming that their claims must first be met. Too many seek their own things, and not the things of the public good, or of Christ, and so take up short of the heavenly Canaan. Their choice implied: 1. A contempt of the land of promise; 2. A distrust of the power of God. 3. A neglect of the interests of their brethren. 4. An undue consulting of their own convenience and wealth.— The good effect of plain, faithful dealing. Moses, by showing to them their sin and the danger of it, brought them to their duty without murmuring or disputing. v. 23. Sin will without doubt find out the sinner sooner or later. It concerns us, therefore, to find out our sins, that we may repent of them and forsake them. It is observable that as these tribes were now first placed, before the other tribes, so long afterward they were displaced before the other tribes." Then afterward ye shall return and this shall be your possession. No full and legal inheritance for any single tribe until all receive their possession. The people of God are not only one in their warfare and conquest, but in their possession. A common warfare and peril, a common triumph and inheritance.—A. G.]

TENTH SECTION.

The Review of the Encampments.

Chapter XXXIII. 1–49.

1 These *are* the journeys of the children of Israel, which went forth out of the
2 land of Egypt [a]with their armies under the hand of Moses and Aaron. And Moses
wrote their goings out according to their journeys by the commandment of the
3 Lord: and these *are* their journeys according to their goings out. And they departed from Rameses in the first month, on the fifteenth day of the first month; on

the morrow after the passover the children of Israel went out with a high hand in
4 the sight of all the Egyptians. For the Egyptians [b]buried all *their* firstborn, which
the LORD had smitten among them: upon their gods also the LORD executed judg-
5 ments. And the children of Israel [c]removed from Rameses, and [d]pitched in Suc-
6 coth. And they departed from Succoth, and pitched in Etham, which *is* in the
7 edge of the wilderness. And they removed from Etham, and turned again unto
8 Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol. And
they departed from before Pi-hahiroth, and passed through the midst of the sea
into the wilderness, and went three days' journey in the wilderness of Etham, and
9 pitched in Marah. And they removed from Marah, and came unto Elim: and in
Elim *were* twelve fountains of water, and threescore and ten palm trees; and they
10 pitched there. And they removed from Elim, and encamped by the Red sea.
11 And they removed from the Red sea, and encamped in the wilderness of Sin.
12 And they took their journey out of the wilderness of Sin, and encamped in Doph-
13, 14 kah. And they departed from Dophkah, and encamped in Alush. And they
removed from Alush, and encamped at Rephidim, where was no water for the peo-
15 ple to drink. And they departed from Rephidim, and pitched in the wilderness
16 of Sinai. And they removed from the desert of Sinai, and pitched at [1]Kibroth-
17 hattaavah. And they departed from Kibroth-hattaavah, and encamped at Haze-
18, 19 roth. And they departed from Hazeroth, and pitched in Rithmah And they
20 departed from Rithmah, and pitched at Rimmon-parez. And they departed from
21 Rimmon-parez, and pitched in Libnah. And they removed from Libnah, and
22 pitched at Rissah. And they journeyed from Rissah, and pitched in Kehelathah.
23, 24 And they went from Kehelathah, and pitched in mount Shapher. And they
25 removed from mount Shapher, and encamped in Haradah. And they removed
26 from Haradah, and pitched in Makheloth. And they removed from Makheloth,
27 and encamped at Tahath. And they departed from Tahath, and pitched at Tarah.
28, 29 And they removed from Tarah, and pitched in Mithcah. And they went from
30 Mithcah, and pitched in Hashmonah. And they departed from Hashmonah, and
31 encamped at Moseroth. And they departed from Moseroth, and pitched in Bene-
32 jaakan. And they removed from Bene-jaakan, and encamped at Hor-hagidgad.
33, 34 And they went from Hor-hagidgad, and pitched in Jotbathah. And they re-
35 moved from Jotbathah, and encamped at Ebronah. And they departed from
36 Ebronah, and encamped at Ezion-gaber. And they removed from Ezion-gaber,
37 and pitched in the wilderness of Zin, which *is* Kadesh. And they removed from
38 Kadesh, and pitched in mount Hor, in the edge of the land of Edom. And Aaron
the priest went up into mount Hor at the commandment of the LORD, and died
there, in the fortieth year after the children of Israel were come out of the land of
39 Egypt, in the first *day* of the fifth month. And Aaron *was* a hundred and twenty
40 and three years old when he died in mount Hor. And king Arad the Canaanite,
which dwelt in the south in the land of Canaan, heard of the coming of the chil-
41 dren of Israel. And they departed from mount Hor, and pitched in Zalmonah.
42, 43 And they departed from Zalmonah, and pitched in Punon. And they departed
44 from Punon, and pitched in Oboth. And they departed from Oboth, and pitched
45 in [2]Ije-abarim, in the border of Moab. And they departed from Iim, and pitched
46 in Dibon-gad. And they removed from Dibon-gad, and encamped in Almon-dib-
47 lathaim. And they removed from Almon-diblathaim, and pitched in the moun-
48 tains of Abarim, before Nebo. And they departed from the mountains of Abarim,
49 and pitched in the plains of Moab by Jordan *near* Jericho. And they pitched by
Jordan, from Beth-jesimoth *even* unto [3]Abel-shittim in the plains of Moab.

[1] That is, *the graves of lust.* [2] Or, *heaps of Abarim.* [3] Or, *the plains of Shittim.*

[a] *according to.* [b] *were burying.* [c] *departed.* [d] *encamped.*

[Where the A. V. uses "departed," "removed," "took their journey," "went" interchangeably, the Hebrew text has but one word. This uniformity ought to be reproduced in the translation by invariably reading "departed." The same is true respecting the word in the Hebrew text variously rendered "encamped" and "pitched" in the A. V. It should invariably be rendered "encamped."—TR.]

EXEGETICAL AND CRITICAL.

We found ourselves obliged under chap. xxi. to discuss the whole subject of the successive encampments, and must here refer the reader to that place. [See also, with relation to geographical matters and the time required for the journey from Sinai to Kadesh, pp. 73, 74, 78, 79, 80, 102.—Tr.]

Vers. 1, 2. This introduction forms the superscription of the list of the removals and *decampments* of the children of Israel according to their hosts under the guidance of Moses. Moses, now in the plains of Moab, was to prepare this list at the command of Jehovah, undoubtedly that it might be a monument of the great guidance of Jehovah and of His covenant faithfulness, which had now brought the people to the border of Canaan. It is a retrospect of the journey through the wilderness, in which richest memories must attach to many stations, inspiring humiliation and praise.

Vers. 3–15. **From Rameses to Sinai.**—The notice is new which states that the Egyptians were actually employed in burying their firstborn when the Israelites departed—a circumstance that must have contributed to facilitate their departure. Therewith was connected, that Jehovah executed judgment, not only on the children of the Egyptians, but also on their idols, *i.e.*, therefore, on the false religious confidence in their gods. From Rameses, see on Exod. xii. 37; xiv. 8. From Succoth to Etham, see Exod. xiii. 20. Pi-hahiroth, see Exod. xiv. 2. Marah, see Exod. xv. 23. Elim, see Exod. xv. 27. Desert of Sin, see Exod. xvi. 1. Dophkah and Alush are passed over in Exodus. Rephidim, see Exodus xvii. 1. Sinai, see Exodus xix. 1.

Vers. 16–31. **From Sinai to Kadesh** (Bene-Jaakan, see under chap. xxi.).

Graves of Lust—Hazeroth—Rithmah—Rimmon-parez — Libnah — Rissah — Kehelathah — mount Shapher—Haradah—Makheloth—Tahath —Tarah — Mithcah — Hashmonah—Moseroth—Bene-Jaakan. As in this list Kadesh is comprehended under the name Bene-Jaakan, so, according to ver. 36, Ezion-Gaber must be sought under one of the foregoing names. As the Israelites, no doubt, first came to the mountains at Ezion-Gaber, one may conjecture that mount Shapher (the beautiful mountain) is that name; and that Tahath [*a depression*] indicates some low ground of the Arabah.

Vers. 32–35, 41–43. **From Kadesh to Ezion-Gaber** (Oboth). Hor-hagidgad—Jotbathah—Ebronah—Ezion-Gaber. Or, what is the same thing, Hor-Zalmonah—Punon—Oboth. [See Dr. Lange's mode of establishing this result under chap. xxi.; also Translator's note below.—Tr.].

Vers. 36–40. *A parenthesis relating to the death of Aaron and to king Arad.* We read in the pluperfect: they had departed from Ezion-Gaber, and had encamped in the wilderness of Zin, that is, Kadesh. And (now) they departed (again) from Kadesh and encamped at Hor, the mountain on the border of the land of Edom. Hereupon the death of Aaron is related, just as after the statement of xx. 22–29. That we have here a parenthesis appears from the quite fragmentary notice about king Arad, ver. 40. See Deut. x. 6; from Bene-Jaakan they came to Mosera, where Aaron died. Num. xx. 23; from Kadesh they came to mount Hor, where Aaron died. Here in the list: from Bene-Jaakan to Hor-hagidgad; or also from Kadesh to mount Hor [see Translator's note below—Tr.].

Vers. 44–49. **From Oboth to the plains of Moab.**—Iim—Dibon-gad—Almon-diblathaim—mountains of Abarim—plains of Moab (Beth-jesimoth to Abel-shittim). According to Keil and the usual supposition, the encampment in the wilderness of Zin, *i.e.*, Kadesh (ver. 36) is to be understood of the second arrival at Kadesh. See on the contrary at xx. 21. Two arrivals at Kadesh are only to be thought of with respect to the army that went out from Kadesh and attacked the Canaanites, and then, when repulsed to Hormah, settled again at Kadesh. On the various hypotheses regarding the encampments comp. Keil on chap. xxxiii., especially the notes, p. 378 [p. 247 sqq. Clark's translation—Tr.] and Knobel, p. 33.

[It seems expedient to add here such considerations as will adjust the view of the Translator given under chap. xiv. (p. 78–80 above) with relation to the explanations of the list of encampments given by Dr. Lange under chap. xxi.

The reasons adduced by Dr. Lange do not *compel* the conclusion that Bene-jaakan must be identical with Kadesh. The obvious intent of chap. xxxiii. is to give a consecutive list of encampments; and this forms so strong a presumption against Dr. Lange's interpretation that nothing short of a compelling reason can justify it. Verses 1, 2 show, that in this chapter we have a distinct document, or "a monument," as Dr. Lange justly entitles it. It must then be complete and self-interpreting. A pluperfect rendering, such as Dr. Lange proposes at ver. 36, must be justified in the document itself. Such a monument is not to be read as those familiar with the events might be supposed to read it, or even with the aid of statements drawn from other contemporary records. Being intended for posterity, it must have been composed so as to occasion no confusion in the reading. It is, therefore, unreasonable to suppose that in six or more instances the same movement and spots are signified by totally different names; that the same course is twice described, as Dr. Lange supposes, in vers. 32–35 and 41–43, and that the same verbal form, properly translated by the aorist, is suddenly, without notice in the narrative itself, to be taken in a pluperfect sense.

The reasoning of Dr. Lange under xxi. shows that Moseroth must be locally much the same as Hor. Deut. ix. 6 makes this probable. But a formal table or log like our chapter xxxiii. must not be modified by less formal notices of other narratives, even of our own book of Numbers, much less by such sporadic notices as those that appear in Deuteronomy. Granting the locally approximate identity of Moseroth, Hor and Hor-hagidgad, then the movement from Moseroth to Bene-jaakan and the return from Bene-jaakan to Hor-hagidgad, vers. 31, 32, only means a change of locality within narrow limits. This would

only be consistent with the name "wandering," always given in Scripture to this emigration, and especially to this period of it, and particularly with the language of Deut. i. 19. Thus, as stated p. 80, the presence of the Israelites in that region amounted to a virtual occupancy of the land. The different names of the narrative mark distinct places, though some of them may have been very near each other. When such was the case, they might be used interchangeably in such a narrative as Deuteronomy without involving any confusion for those to whom Deuteronomy was addressed, since they were familiar with the scenes.

Thus from Moseroth to Bene-jaakan may have been in the direction from Hor to Kadesh; and, consequently, from Bene-Jaakan to Moseroth would be part of the route from Kadesh to Hor. But we need not conclude from that, that Bene-Jaakan must be identical with Kadesh, or even near Kadesh. It might have been near Mt. Hor. In the statement of Deut. x. 6, which is without geographical connection in the preceding context, Moses may have named Bene-jaakan and Moseroth as well-known land-marks, by which to describe the course of the movement, and by which to define the date of the incident there referred to. If it be conjectured, with Dr. LANGE and others, that Hor and Hor-hagidgad and Gudgodah are the same locality, of which also Moseroth is another name, then Deut. x. 6, 7, itself distinguishes between Moseroth and Gudgodah or Hor, as well as does Num. xxxiii. 30, 31, 32, 33. They are therefore the same with a difference. What the difference was may elude detection. We may conjecture that Bene-jaakan, Moseroth, Hor-hagidgad, Jotbathah lay in the order named on the route the Israelites followed from Kadesh to the southern extremity of Mt. Seir. If nothing else, at least their having been once encampments would make them familiar landmarks to the Israelites. That they had been encampments, proves that they afforded convenience for a halt. On the final march they may have been taken again as halting places for a night or longer, though not for a regular encampment according to the regulations of chap. ii. In other places, then, beside the present chapter, when the mention of places is only for the purpose of localizing an event in time or place, or for the purpose of stating the *course* of the march (not the *encampment*), the narrative might mention names that, for some reason not known to us, served popularly to mark the event. Thus Bene-jaakan may have been a halting-place (not encampment) just before proceeding to Mount Hor, where Aaron died; and Moserah (Deut. x. 6 a singular; in Num. xxxiii. 30 we have Moseroth, the plural of the same word, which may or may not indicate a distinction) may have become a more popular name by which to refer to the time and place where Aaron died. In Deut. ii. 8 see a similar variation in names, *viz.* Elath and Ezion-gaber, instead of those in vers. 42–44. In this case, Elath and Ezion-gaber need not be regarded as encampments, though they might have been stopping-places, and we can easily see that they would better serve as descriptive land-marks than the encampments in that region, which only while encampments may have received "a local habitation and a name." The same may be said of the (supposed, discrepant) names mentioned in xxi. 12 sqq. A short halt without encampment would suffice for the incident related, xxi. 16-18. It is not to be supposed that the encampments mentioned in this chapter name all the halts that the host made. It was impossible, *e. g.*, to make the move from Kadesh to Hor without two or more halts. This distinction between halts, and encampments made according to the regulations of chap. ii., was proposed by KURTZ (*Hist. of the Old Cov.*, iii., p. 384 sq., CLARK'S translation), and is applied by KEIL, p. 246 (CLARK'S translation). It is ignored by Dr. LANGE, whose method implies that he rejects it. KURTZ says: "The list in Num. xxxiii. is purely *statistical*. The purpose of the author was to give a full and particular account of the actual stations—that is, the places of encampment in which the Israelites prepared for a lengthened stay—not merely forming a regular encampment, but also erecting the Sanctuary. The writer in Numb. x.—xxii., does not pretend to give anything like a complete account of the various places of encampment, and therefore many names are wanting in the latter which are found in the former. His purpose is purely *historical*, and not in any sense *statistical*. And this is to our mind an explanation of the fact that he mentions more places of encampment [halting places] between Ije-Abarim and Arboth Moab than we find in Numb. xxxiii.; places, that is, in which there was not a complete camp formed, including the erection of the Sanctuary."

THUS the position already maintained against Dr. LANGE seems amply justified, *viz.*, that the narrative of chap. xxxiii. is to be taken in its simple and *prima facie* sense, *i. e.*, as an accurate list of all the regular encampments of the Israelites, in which the names are given consecutively and in their order, and without repetition or confusion. The conjectural explanation just given, of the apparent discrepancy between the mention of names in xxxiii. and elsewhere, is not to be pressed as the actual solution of the problem. It is only offered in order to show, that it is as easy to adhere to the obvious sense of the narrative as to take some other course. But the explanation has the additional advantage, that it relieves us of all necessity of dealing with the different mention of names as discrepancies. The parallelism of names, treated by Dr. LANGE under chap. xxi. and above in this chapter, remains an interesting subject of investigation. But it is seen that it does not involve the question of reconciling discrepancies.

The process by which Dr. LANGE would identify Jotbathah and Zalmonah, and Abronah and Punon (see under xxi. 10-20), is used with equal success by others (*e. g.*, KEIL and *Bib. Com.*) to establish the identity of Rithmah, ver. 18, and Kadesh, xiii. 26. We may suppose from this that the method is of doubtful value.

Until the places are identified on the map, and the mention of names is shown to be irreconcilable, there is no question of discrepancy to discuss. Whoever desires to see in briefest form the latest results in the efforts to locate the

names of the present list from Hazeroth to the plains of Moab can consult the (SPEAKER'S) *Bib. Com. in loc.*, SMITH'S *Bib. Dict.*, WILDERNESS OF THE WANDERINGS. As said above under chap. xiv., only two places are identified beyond doubt, *viz.*, Ezion-gaber and Mt. Hor (though the latter is debated by Dr. LANGE; see under xxi.). About several others there is reasonable certainty, (*e. g.*, Ije-abarim, see Dr. LANGE under xxi. 10-20, and Dibon-gad, *Dhiban*, the ancient Aroer, "about three miles north of the Arnon," SMITH'S *Bib. Dict.*, *s. v.*, where the Moabite stone was discovered in 1868. PALMER, *Desert of the Exod.* chap. xxiv.; H. B. TRISTRAM, *The Land of Moab*, chaps. v., vi. But until more definite results are reached, it does not seem expedient, in a commentary like the present, to review the representations of Dr. LANGE under chap. xxi., though many efforts at exploration have been made since he wrote them, and there is reason for modifying some of them.—TR.].

ELEVENTH SECTION.

Anticipation of Canaan. Renewed Command Respecting the Expulsion of the Canaanites and the Obliteration of the Public Signs of their Idolatry.

CHAPTER XXXIII. 50–56.

50 And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jeri-
51 cho, saying, Speak unto the children of Israel, and say unto them, When ye are
52 passed over Jordan into the land of Canaan; Then ye shall drive out all the inhabitants of the land from before you, and destroy all their [a]pictures, and destroy
53 all their molten images, and quite pluck down all their high places: And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the
54 land to possess it. And ye shall divide the land by lot for an inheritance [b]among your families; *and* to the more ye shall [1]give the more inheritance, and to the fewer ye shall [2]give the less inheritance: every man's *inheritance* shall be in the place
55 where his lot falleth; according to the tribes of your fathers ye shall inherit. But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* pricks in your eyes,
56 and thorns in your sides, and shall vex you in the land wherein ye dwell. [c]Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

[1] Heb. *multiply his inheritance.*
[2] Heb. *diminish his inheritance.*
[a] *statues (stones with images*—STIER, DE WETTE).
[b] *according to.*
[c] *And.*

EXEGETICAL AND CRITICAL.

Comp. Exod. xxiii. 31; Lev. xxvi. 1; Deut. vii. 2; ix. 4, 5; Josh. xxiii. 13; Jud. ii. 3. *Command to exterminate the Canaanites.* So KEIL entitles this section. The text does not admit of this extravagant, traditional representation. The religious assumption underlying the stern measures against the Canaanites is this, that Israel in Canaan can and must by no means tolerate any Canaanitish, or indeed any sort of idolatrous community, because it will affect Israel ruinously. This latter motive is reiterated again and again, and the most various changes rung on it. Hence in the Promised Land no sorts of signs of idolatry shall stand in places, or by the roads, or on bridges. But it is first of all assumed that they are not to exterminate the heathen as individual heathen in the land; already in the Decalogue there is mention of the stranger that is in Israel's gates. This stranger, toward whom they are again and again commanded to behave themselves justly and kindly (Exod. xxii. 21; xxiii. 9; Lev. xix. 33; Deut. x. 19) might in later times be made a proselyte of the gate; originally he was only one that recognized the supremacy of the Israelitish established religion, and had renounced all public announcement of any heathen feeling. Hence it is the first task of the Israelites to expel the heathen from the land, as this sort of crowding out and pushing farther of one people by another frequently happened in ancient times. By such crowding out the Germans came to Germany, and the Celts have experienced crowding in many ways. If, however, the heathen made warlike opposition, the meaning was that they would maintain hea-

thenism in the land itself, and then the *cherem* resulted, the prostrating of the warlike men, and only in consequence of that storm of war or vengeance, a more universal *cherem*. But in reference to this, a distinction must be made between the social task of Israel, and the religious sentence that was referred back to the decree of Jehovah. According to the latter, a universal judgment of extermination fell on the Canaanites; according to the social task, the extermination was conditioned in many ways, and in general the national spirit of the Jews continued to be tempted rather by a false, dangerous tolerance which it could not yet bear, than by an opposing, excessive fanaticism. The intercourse of Moses with pious heathen, the history of the Gibeonites, the book of Judges, and the later history of Israel serve for illustration. Solomon had a fall by anticipating the public freedom of worship.

Ver. 51. The meaning of the reiterated command is quite plain. The inhabitants of Canaan are driven out, while all public signs of idolatrous worship are destroyed. The most inconspicuous are memorial stones by the way-side having on them figures of idols or idolatrous inscriptions; of higher degree are molten images; still higher are the high-places, consecrated groves or enclosed places of worship with altars. More the religion of the law cannot and will not do. Press hearts, convert souls by constraint,—this dark thought of the middle ages and of the Syllabus cannot occur on Biblical ground, or, if it does, only as the heathenism of Jezebel, of Nebuchadnezzar, and of Antiochus Epiphanes. Thus they are to possess the land purely and wholly, but also in just relations, whence ver. 54 repeats the command of xxvi. 55. The law is enforced by threatening punishment for the transgressors. The natural consequences are these: the heathen become thorns in their eyes and pricks in their sides; their eyes become obscured for faith; their life will be trained in the way of superstition. But in the land that is given to them, the heathen will oppress and afflict them; and just because of this intolerance of heathenism they must not tolerate heathenism. It is here: either or; anvil or hammer. How long the vulgar liberalism showed itself too insipid to understand that! But the positive punishment shall be that Jehovah will, in that case, reject them also as He now does the Canaanites, Josh. xxiii. 13.

TWELFTH SECTION.

Determination of the Boundaries of the Land of Israel. List of the Men appointed to Distribute it for the Individual Tribes.

CHAPTER XXXIV. 1–29.

1, 2 AND the LORD spake unto Moses, saying, Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)
3 Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward:
4 And your border shall turn from the south to the ascent of [1]Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and
5 shall go on to Hazar-addar, and pass on to Azmon: And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at
6 the sea. And *as for* the western border, ye shall even have the great sea for a
7 border: this shall be your west border. And this shall be your north border: from
8 the great sea ye shall point out for you mount Hor: From mount Hor ye shall point out *your border* unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:

9 And the border shall go on to Ziphron, and the goings out of it shall be at Ha-
10 zar-enan: this shall be your north border. And ye shall point out your east bor-
11 der from Hazar-enan to Shepham: And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto
12 the [2]side of the sea of Chinnereth eastward: And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with

13 the coasts thereof round about. And Moses commanded the children of Israel, saying, This *is* the land which ye shall inherit by lot, which the LORD commanded to
14 give unto the nine tribes, and to the half tribe: For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance;* and half
15 the tribe of Manasseh have received their inheritance: The two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, to-
16, 17 ward the sunrising. And the LORD spake unto Moses, saying, These *are* the names of the men which shall divide the land unto you: Eleazar the priest, and
18 Joshua the son of Nun. And ye shall take one prince of every tribe, to divide the
19 land by inheritance. And the names of the men *are* these: Of the tribe of Judah,
20 Caleb the son of Jephunneh. And of the tribe of the children of Simeon, She-
21 muel the son of Amihud. Of the tribe of Benjamin, Elidad the son of Chislon.
22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.
23 The prince of the children of Joseph, for the tribe of the children of Manasseh,
24 Hanniel the son of Ephod. And the prince of the tribe of the children of Eph-
25 raim, Kemuel the son of Shiphtan. And the prince of the tribe of the children
26 of Zebulun, Elizaphan the son of Parnach. And the prince of the tribe of the
27 children of Issachar, Paltiel the son of Azzan. And the prince of the tribe of the
28 children of Asher, Ahihud the son of Shelomi. And the prince of the tribe of the
29 children of Naphtali, Pedahel the son of Ammihud. These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

[1] DE WETTE: *scorpion heights* [2] Marg. *shoulder.*

TEXTUAL AND GRAMMATICAL.

[Ver. 3. The מִן denotes the starting point, from the extreme point of the salt sea.—A. G.]
[Ver. 5. נָסַב, turned.—A. G.]
[Ver. 7. הֹר הָהָר, from תָּאַר, to mark or delineate, but with the added idea of irregularity. The wavy, shaken line reaching from one point to another. הֹר הָהָר. Sept.: τὸ ὄρος τὸ ὄρος—the mountain of the mountain, *i. e.*, the great mountain.—A. G.]

EXEGETICAL AND CRITICAL.

The lawgiver now passes in the most logical method, to define the limits of the land which Israel should regard as its inheritance, so that it should not seek to go out beyond these limits and found a world empire (2 Sam. xxiv.), nor rest within these boundaries until it has acquired and occupied all the territory within them. The foundation for this direction is contained in Gen. xv. 18–21; Ex. xxiii. 31—and their actual application of them is related in Josh. xiii. sqq. It is assumed that the east Jordan region belongs within these limits.

1. Ver. 2. The inheritance is defined generally as **the land of Canaan with the coasts thereof**, or according to its boundaries.

2. Vers. 3–5. The southern boundary. The general description. The southern limit is the wilderness of Zin. The added clause **along by the coast** (side) **of Edom** represents this line as a somewhat extended one, which, like the desert of Zin itself, stretches by the side of Edom southwards below the Dead Sea. The more detailed description indicates a line drawn from the east to the west, beginning at the southern point of the eastern salt or dead sea, and from this point bending southwards in Israel's favor (לְכֶבֶס) to the heights of Akrabbim, thence inward in a curve through the wilderness of Zin, enclosing Kadesh-Barnea (the thirty-eight years' camping ground), stretching onwards by the unknown places, Addar and Azmon, turns to the river of Egypt (Rhinocolura), and down this to the Mediterranean sea. KEIL holds that the border turned (נָסַב, ver. 4) at the heights of Akrabbim and then went in a straight line from east to west. The line seems to be more fully described in Joshua xv. (from Kadesh-Barnea to Hezron, ascending farther to Addar, Karkan, Azmon). For the brook of Egypt see 1 Kings viii. 65; 2 Kings xxiv. 7; 2 Chron. vii. 8; Isa. xxvii. 12. [While we cannot identify certainly all the localities here mentioned, the general direction of the south border, and even its more special features as here defined "are in strict accordance," as PALMER (*The Desert of the Exodus*) says, "with the natural geographical limits of the country." The Edom along which the border lay is plainly not the Edom east of the Arabah, but the region south of the wilderness of Zin, and which still bears the name of Seir or Sen among the Arabs. The limits of the south quarter which reached to the wilderness of Zin were defined by a line starting from "the southern extremity of the Dead sea, and running southwards up the Ascent from the Ghor"—whether this ascent was up the Wady El-Fikreh, which opens into the Ghor nearly at its south-west corner, or a pass open-

ing into the Arabah still lower down, perhaps the wady Murreh, is uncertain—"along the Arabah to the south of the Azazimeh mountains, turning to Gadis (Kadesh), round the south-east of that mountain plateau, from the west of which it shall extend (taking in all the fertile valleys at the foot) as far as wady El Arish, (the brook of Egypt), running northward to the Mediterranean. The Hazar-Addar here corresponds probably to Hezron and Addar in Josh. xv. 3, 4, the two places lying so close to each other that they are here named together. Hazar-Addar is probably, though from geographical rather than etymological considerations, to be sought in Ain-el-Kudeirat on the northern side of the ridge which here forms the natural demarcation between Canaan and the Desert. The fountain is still the source of fertility to the neighboring fields." *Bib. Com.*—A. G.]

3. The western border, ver. 6. The great sea, Deut. iii. 16 and Joshua. But it was the sea with its border or territory set over against Canaan, so that this did not reach throughout to the sea.

4. The northern limit, vers. 7–9. The general description. A line was to be drawn—somewhat undefined, however—from the sea on the west to Mount Hor on the east. That this mountain cannot lie in northern Phœnicia, as KNOBEL thinks, perhaps Mount Casius to the southwest of Antioch on the Orontes, is evident from the fact, that on that supposition a line would have to be drawn northwards, and not from west to east. Mount Hor therefore must be sought to the eastward. It is more probably a western spur of Anti Lebanon than of Lebanon, and is perhaps Hermon. From Mount Hor onwards the line is more exactly defined. At first it crosses obliquely the repeatedly mentioned way to Hamath, in the direction of Zedad. That לְבֹא חֲמָת cannot mean until one comes to the town Hamath, is clear, as KEIL holds from the fact that Hamath (the present Epiphanius on the Orontes) never belonged to Canaan. [KEIL holds "that in all the passages in which Hamath is so referred to, Josh. xiii. 5; Judg. iii. 3; 1 Kings viii. 65; 2 Kings xiv. 25, *etc.*, it denotes not the town, but the kingdom of Hamath named from its capital, and refers to 2 Chron. viii. 4, where Solomon is said to have built store cities in Hamath as the proof of his position. How far this kingdom may have extended southward in the time of Moses, we do not know."—A. G.] Zedad lies southward from Hums or Emesa, or between Hums and Damascus. This description involves an important curve northward in the boundary, since it passes over the scarcely known Ziphron (Ezek. xlvii. 16, Zifran) to Hazar-Enan, the fountain-court, which some conjecture is found in Bekaa. This character of the boundary seems to be intimated in the תּוֹצָאוֹת. The boundary crosses the roadway from Hamath to Ziphron, and then goes from Ziphron to Hazar-Enan. The whole description would thus seem to show that the line ran far up into the region of Anti-Libanus, while the main part of the line from the sea to Mount Hor is not more clearly defined. Josh. xi. 17 names besides as of special importance "Baal-gad," which lay in the valley of Lebanon at the foot of Mount Hermon. We may observe that Moses probably did not possess the most exact knowledge of these northern regions. [It is much better to acknowledge our own ignorance, and wait for the light which geographical researches are sure to cast upon these questions than to impute ignorance to Moses.—A. G.] The main line from the sea to the mountain lay clearly in his mind; and besides, the special places in Anti-Lebanon along the great caravan mountain were known to him. [The northern border, especially in its northeastern portion, is involved in some obscurity, which, however, is fast disappearing. It is well nigh certain that the Mount Hor here referred to cannot be, as LANGE conjectures, Hermon. The name denotes the whole western crest of Lebanon, to some point of which the line from the sea would be drawn. PORTER, *Giant Cities of Bashan*, pp. 307–324. "Standing on the top of the ruined citadel at Hums, I saw on the western side of the plain a great opening or pass through the mountains. On its southern side the ridge of Lebanon rises abruptly to a height of ten thousand feet, and on its northern the lower ridge of Bargylus terminates in a bluff-promontory. Between the two lies the only opening from the land of Hamath to the coast of the Mediterranean. This is unquestionably the entrance of Hamath. From Mount Hor ye shall point out your border **unto the entrance of Hamath**. Afterwards, both when sailing along the Syrian coast, and when standing on the plain of Phœnicia, I saw with still more distinctness this remarkable pass. I saw then how graphic was the description of Moses. From the great sea ye shall point out for you Mount Hor. It was there before me—the majestic northern peak of Lebanon, the loftiest mountain in Syria, its glittering crown encircled by a halo of silvery clouds. The pass between Lebanon and Bargylus is the only opening from the coast into the land of Hamath." From the entrance the border-line was drawn northeast to Hamath, then south-east by Ziphron about three miles east of Aretheusa, through Zedad, the present Sudud, about eight hours east of Hums, to Hazar-Enan." This place, which was the northeastern point in the land, must have been a place marked by abundant springs. It was a village of fountains. PORTER identifies this place with the present Kuryetein, lying about six miles southeast from Sudud, and about midway between Palmyra and Damascus. "Here are copious fountains—the only ones of any note in the whole of that vast arid region." KEIL places Hazar Enan near the fountain of Lebweh, at what ROBINSON regards as the water-shed between the Orontes and the Leontes. The fountain is large, and furnishes the finest water, springing at different points from underneath a broad piece of coarse gravel. He urges in favor of this locality, that it is incredible that the line should have run so far to the north, embracing a country which never really belonged to the kingdom of Israel, and that the more southern line agrees better with the eastern boundary. It is no real objection, however, to the larger limits, that they were actually never reached permanently by the Israelitish power, since the ori-

ginal grant extends even to the Euphrates, Gen. xv. 18; Ex. xxiii. 31, on condition that the people should be faithful and obedient. The conditions were not fulfilled, and hence the whole land granted was not occupied. So far, therefore, we may take PORTER'S location of the northern boundary as the correct one.—A. G.]

5. The eastern border, vers. 10–12. From Hazar-Enan to Shepham. From that point the line descends from the mountains southwards to Riblah to the east of Ain, and going down still further, strikes the east side of the sea of Chinnereth. Still further it runs down to the Jordan, and thence along that river to the Dead Sea. Shepham and Riblah (to be distinguished from the Riblah in the land of Hamath) cannot be precisely located. But Riblah lies east of Ain, and is supposed to have been brought to light in the great fountain Neba Anjar at the foot of Anti Lebanon (ROBINSON, *Researches*, Vol. IV., p. 498). [ROBINSON, however, identifies Riblah here with the Riblah in Hamath and which appears in the later history. PORTER also: "Has my reader ever remarked the accuracy of Biblical topography even in the minutest details? Moses speaks of **Riblah on the east side of Ain**, or of the fountain. Ten miles west of Riblah is the great fountain of the Orontes, which I also visited, and which is to this day called by all the people in the neighborhood *El Ain*, 'the fountain.'" For the opposite side, see the *Bib. Com.*, which, however, to sustain its theory, resorts to the violent supposition, that there is no Riblah in the text; and laying aside the Masoretic pointing, constructs a word which will favor its theory, p. 782.—A. G.] It is noteworthy that the sea of Galilee is not the boundary, but is enclosed within it, as belonging to the Holy Land, as even the Jordan also. [The description, however—**pressed upon the shoulder of the sea**—seems to imply that while the border had not run along the Jordan previously, it now rested upon the north-eastern shore of the sea of Galilee, and then skirted that sea, and so down the Jordan. The heritage of the two tribes and a half belonged to the Holy Land, though not included within these bounds. We are not to limit the land to less than that which was actually occupied, nor are we to exclude from it regions which may never have been permanently occupied.—A. G.] This land of Canaan was still now to be distributed by lot, as the land of the inheritance in the narrower and stricter sense. Still the inheritance of Reuben, Gad and the half tribe of Manasseh, the east Jordan region, was included. For here it treats specially of that part of the inheritance which was yet to be conquered and distributed.

[Ver. 15. **On this side Jordan near Jericho**, literally, on this side of the Jericho Jordan. The expression here is remarkable, because applied here, not as elsewhere to a limited space, but to the whole territory of the two and a half tribes. It is, too, geographically more accurate than would have been the simple phrase: "on this side of the Jordan," for the Jordan did not divide the western and eastern tribes throughout the whole of its course. That the inheritance of the tribe of Naphtali was not bounded by the Jordan on the east may be inferred from the sites of some of the Naphtalite cities (Josh. xix. 36, 38), as well as from the assertion of JOSEPHUS (*Antiq.* V. 22)." *Bib. Com.*, p. 783.—A. G.]

Vers. 16–29. The appointment to distribute the land. To the two leaders of the people and who therefore represented the people, a prince from each of the tribes was added, to whom the special interests of the tribes were entrusted. ["The positions of the several inheritances seem to be determined by lot; but their dimensions were proportioned to the wants of the tribes to which they fell." KEIL, p. 258. The list of tribes in the order named corresponds, with some exceptions, to the situation of the territory which the tribes received in Canaan, reckoning from the south to the north." There are some singular omissions in the enumeration. The phrase **of the children**, or sons, does not occur with reference to Judah and Benjamin; and the word **prince**, which describes the distributors chosen from the several tribes, does not appear with reference to Judah, Simeon and Benjamin. HIRSCH suggests as an explanation, "that as the phrase 'tribe of the children' represents the idea of the unity of the tribe as composed of the individual בֵּן, the tribes of Judah and Benjamin, on whose borders the national sanctuary was to be established, are not thought of as a unity made up of the individual members of the tribe, but as belonging to the entire community, a branch of the whole nation, and so representing its unity. So also as the sanctuary represented the dominion of God and His law, no **prince** appears for these tribes, nor even for Simeon, whose inheritance lay enclosed in that of Judah."—A. G.] The names of those appointed—all of them unknown to us save Caleb—are Caleb, attacker, seizer; FURST, GES., dog-barker; Shemuel, heard of God, asked; Elidad, loved of God (Theophilus); Bukki, reverer of Jehovah [GES. poured out of Jehovah]; Hanniel, grace of God; Kemuel, assembly of God; Elizaphan, whom God shields or hides; Paltiel, whom God rescues; Ahihud, friend of union [brother, friend of Jews]; Pedahel, whom God redeems or saves.

DOCTRINAL AND ETHICAL.

The pre-determination of the boundaries of Canaan in a certain measure reflects the limitations of the Old Testament. In this narrow, consecrated space, should the people attain its full greatness, not with faint hearts neglect the possession granted to them, but also not to overleap its bounds and seek to found a world-empire (2 Sam. xxiv.). The division of the land among the tribes is so ordered that it is partly to be decided by lot or the decree of God, and partly by the considerations of human righteousness, the sense of duty, as these are always the two factors which work and secure a righteous distribution of human property.

[The distinction between the grant and the actual possession, and that distinction as grounded, not in any failure on the part of God, nor in any want of power on the part of Israel, to subdue and occupy the land to its widest

limit, but to the want of obedience, Judg. ii. 20-23; Josh. xxiii. 13–16; Lev. xxvi. 32–34. The geographical and historical relations of the land. —A. G.]

HOMILETICAL HINTS.

Arrangements for the land of Canaan. Its division. The Mosaic system has imprinted itself upon the land of Canaan. The indefiniteness of the northern and eastern boundaries may be regarded as an evidence of the Mosaic antiquity of the narrative. Israel itself must restrict itself and its outlines within the most determinate limits externally, in order to its spiritual conquest of the world. This self-restriction re-appears in the New Testament directions in a spiritual sense. The evil condition of a church, which seeks to extend itself indefinitely as to its outward size and numbers, while as to its inward qualities, its spiritual life, it is dead, and indeed falling into dissolution. How indeed in the last instance what purports to be an angelic renunciation of the world, becomes truly a demonic seeking of the world. The executors of the Mosaic testament with respect to Canaan: all is clear, definite, public, righteous. The confessional legacy-hunting of every kind is directly the contrary.

[Wordsworth: "Almighty God describes the limits of the promised land, and thus declares that it is He who is the Lord of all the earth; that all nations are His feudatories and vassals, and hold their territories from Him who sets the borders of the earth, and determines the bounds of their habitations (Acts xvii. 26)." Henry: "Their borders are set then 1. That they might know whom they were to dispossess, and how far the commission given them (xxxiii. 53) extended. 2. That they might know what to expect, the possession of themselves. How little a share of the world God often gives to His own people! Public affairs should be so managed as not only to give their right to all, but if possible, to give satisfaction to all that they have right done them."—A. G.]

THIRTEENTH SECTION.

Regulations for the Levitical Cities and the Cities of Refuge.

Chapter XXXV.

1 And the Lord spake unto Moses in the plains of Moab by Jordan *near* Jericho,
2 saying, Command the children of Israel, that they give unto the Levites, of the inheritance of their possession, cities to dwell in; and ye shall give *also* unto the
3 Levites suburbs for the cities round about them. And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods,
4 and for all their beasts. And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits
5 round about. And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall*
6 *be* in the midst: this shall be to them the suburbs of the cities. And among the cities which ye shall give unto the Levites *there shall be* six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and [1]to them ye shall
7 add forty and two cities. *So* all the cities which ye shall give to the Levites *shall*
8 *be* forty and eight cities: them *shall ye give* with their suburbs. And the cities which ye shall give *shall be* of the possession of the children of Israel: from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which [2]he inheriteth.
9, 10 And the Lord spake unto Moses, saying, Speak unto the children of Israel,
11 and say unto them, When ye be come over Jordan into the land of Canaan, Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee
12 thither, which killeth any person at [3]unawares. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the
13 congregation in judgment. And of these cities which ye shall give, six cities shall

14 ye have for refuge. Ye shall give three cities on this side Jordan, and three cities
15 shall ye give in the land of Canaan, *which* shall be cities of refuge. These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them; that every one that killeth any person unawares may flee
16 thither. And if he smite him with an instrument of iron, so that he die, he *is* a mur-
17 derer: the murderer shall surely be put to death. And if he smite him with throwing a [4]stone wherewith he may die, and he die, he *is* a murderer: the murderer shall
18 surely be put to death. Or *if* he smite him with a hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.
19 The revenger of blood himself shall slay the murderer: when he meeteth him, he
20 shall slay him. But if he thrust him of hatred, or hurl at him by laying of wait,
21 that he die; Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay
22 the murderer, when he meeteth him. But if he thrust him suddenly without en-
23 mity, or have cast upon him any thing without laying of wait, Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and
24 *was* not his enemy, neither sought his harm; Then the congregation shall judge
25 between the slayer and the revenger of blood according to these judgments: And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with
26 the holy oil. But if the slayer shall at any time come without the border of the
27 city of his refuge, whither he was fled; And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer:
28 he shall not be guilty of [5]blood: Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest
29 the slayer shall return into the land of his possession. So these *things* shall be for a statute of judgment unto you throughout your generations in all your dwellings.
30 Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.
31 Moreover, ye shall take no satisfaction for the life of a murderer, which *is* [6]guilty
32 of death: but he shall be surely put to death. And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in
33 the land, until the death of the priest. So ye shall not pollute the land wherein ye *are:* for blood it defileth the land: and the [7]land cannot be cleansed of the blood
34 that is shed therein, but by the blood of him that shed it. Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

[1] Marg. *above them ye shall give.* [2] Heb. *they inherit.* [3] Heb. *by error.* [4] Heb. *a stone of the hand.*
[5] Heb. *no blood shall be to him.* [6] Heb. *faulty to die.* [7] Heb. *there can be no expiation for the blood.*

TEXTUAL AND GRAMMATICAL.

[Ver. 3. לִרְכֻשָׁם not the ordinary term for sheep and goats or small cattle. Here it designates that which they had acquired—their movable or driven possessions—and so flocks as driven together.—A. G.]

[Ver. 4. מִנֶּרֶשׁ from גָּרַשׁ to drive—place to which cattle were driven.—A. G.]

[Ver. 5. Omit shall be.]

[Ver. 6. The preposition is not in the original. Render with LANGE: And the cities which ye shall give to the Levites are the six—supply the verb; or better, as to the cities which ye shall give, etc. Six cities shall be for, etc.—A. G.]

[Ver. 11. DE WETTE: Convenient cities—those easy, ready of access, and so fit.

[Ver. 11. בִּשְׁגָגָה. By his error or wandering; by inadvertence.—A. G.]

[Ver. 12. מִגֹּאֵל from גָּאַל to redeem, buy back. Connected with דָּם redeemer of blood, avenger, and so the redeemer of blood was the next of kin, a kinsman.—A. G.]

[Ver. 12. הָעֵדָה not the word ordinarily used for the congregation, but the local court of the city to which he fled. See vers. 24 and 25.—A. G.]

[Ver. 19. In his lighting upon him, wherever he meets him; the word includes even an undesigned meeting.—A. G.]

[Ver. 23. Who willed him no evil.—LUTHER.]

EXEGETICAL AND CRITICAL.

Comp. Josh. xxi. After the directions for the purifying of the holy land from all heathen defilement, and its division among the people of Jehovah in a just and equitable manner, a positive consecration is now imparted to it, by the distribution of the Levitical cities throughout the entire land. This gleam of Levitical sanctity over the land, which takes the place of the dark or frivolous image-worship, becomes broader and brighter through the asylums for fugitives, who were pursued for the unintentional shedding of blood; places of refuge which were located among the Levitical cities, and were thus passed under the protection of the Levites, but by the law under which they were appointed, were not only bulwarks of justice and its enforcement, but also of grace and its dispensation, and thus glorified the holy land.

This mingling of the Levitical cities with the places of refuge for those pursued by the revenger of blood, was in the first place peculiarly significant. It expresses the inward connection of righteousness and grace, and also the sharp distinction between the unintentional shedding of blood by the parricide, and the intentional and criminal shedding of blood by the murderer, between expiation by the loss of liberty and expiation by death, and thus the development from the natural thirst for vengeance, to the sacred law of justice and right. The reconciliation between justice and grace gives to this institution the morning rays of the New Testament principles and relations. Its natural basis is the relation between the blood revenger and the right of asylum among the ancients, its ecclesiastical form the refuge to the sanctuary and altars of the Church in the Middle Ages, its Christian development the idea of pardon consistent with right, a legal pardon, its caricature the radical excuse of guilt and the liberalistic dilution of the rights of the slain, or the law of murder.

1. *The Levitical cities*, vers. 1–5. The Levites receive no inheritance, no lot in Canaan; their lot and inheritance is Jehovah. But the tribes shall give them cities out of their inheritance, and in addition pasturage for their cattle; the cities only in a conditional sense, *i. e.*, for dwellings in connection with those who were not Levites, but with their own houses and with special rights. The pastures, lay around the cities, for their cattle and their possession (their flocks and herds), and for all their animals generally.* For an inalienable possession, Lev. xxv. 34. The clear conception and location of the pastures which were to be given to the Levites in the environs of their cities is very difficult. We are not inclined, however, to accept the designation which KEIL, after (MICHAELIS and KNOBEL) adopts and favors. In the first place, it is not probable that the cities should all be four-square; and then it is hardly supposable that the cities should all be enclosed by pastures exclusively Levite, and indeed an environ of one by two thousand cubits, so that no pasture land should have been left for the other inhabitants of the cities, unless they looked for it, outside of the Levite pastures. Then further, it would barely have been possible to lay out pastures one thousand cubits broad on every side of every city. The description is entirely clear so far, that the Levite pastures should extend one thousand cubits from the city into the fields around; then two thousand cubits, from the outer border of the one thousand (מחוץ) on every side of the city should be set apart for Levite pastures, thus in all eight thousand cubits. There was still room for the gardens near the city walls, and between the measured Levite pastures there was room also for the pastures of the other dwellers in the city. The eight thousand cubits appear to form a plus or minus, an indefinite quantity, to be determined in concrete cases according to the demands and number of their cattle and flocks. Thus the Levites were scattered in Israel according to the prediction—or curse—of Jacob (Gen. xlix.). But the dispersion, which in another form hung as a doom over the Simeonites, became now, not only a blessing to the Levites, whom the whole broad country had to support, *viz.*, by the payment of the tithes that could not be carried far, but also for Israel, since the Levites, as teachers of the law, consecrated because of the name of Jehovah, were to be the salt of the land and people. But still they should not, as KEIL rightly observes, lose their power, by too great a disintegration and dispersion through the whole land, or become burdensome to individual tribes by too great concentration. ["**From without.** The demarcation here intended would run parallel to the wall of the city outside of which it was made. The object was apparently to secure that the preceding provision should be fairly and fully carried out. The suburb would thus extend for a thousand cubits, or nearly one-third of a mile from the wall. There might be danger, especially with the irregular forms which the cities might assume, and with the physical obstacles presented by the surrounding ground, that neighboring proprietors would deem the suburb sufficient, if it measured a thousand cubits in some directions, not in others, in which case it might occasionally be restricted to a very small area. To guard against this, it was ordained that the suburb should alike on north, south, east and west, present at a thousand cubits' distance from the wall, a front not less than two thousand cubits in length." *Bib. Com.* This is better than KEIL's view (which implies that every Levitical city lay four-square, within the area enclosed by the four sides of a square), because it seems flexible. The two things which seem essential, are to retain the precision and definiteness of the description of the text, and yet allow for the diversity in shape and location which was sure to exist. It is very generally agreed that the first suburb was a thousand cubits broad all round the city in whatever shape its walls may have been constructed. If we re-

* וּלְכָל חַיָּתָם animals generally. So KEIL, *Bib. Com.*, WORDSWORTH; but HIRSCH suggests that the phrase is used here, not to supplement the enumeration of the pasture animals, but rather to denote every purifying arrangement necessary for health. No grave could be made in the Levite city or region, unless in the cases of those who had fled to them for refuge.—A. G.]

gard the enumeration of the sides north, south, east and west as used to indicate all directions, and not merely four sides, we may conceive of the outer and broader suburb—two thousand cubits deep—conformed in its shape to the walls of the city, and the configuration of the surrounding ground.—A. G.]

2. *The Free cities*, vers. 6–16 sqq. The number of free cities is limited to six, which added to the remaining Levitical cities, makes the entire number forty-eight. That the number of the cities occurs here for the first time proves the importance of the free cities. The provision, too, that the Levitical cities should be distributed among the tribes according to their strength, appears here for the first time. The most important Levitical cities, *i. e.*, the cities of the priests, thirteen in number, were divided among the tribes, who later were nearest the sanctuary, Judah, Simeon and Benjamin. No less care appears in the selection of the free, or refuge cities. The location of those on the farther side of Jordan, and those on this side (in Canaan) made the escape to them possible to all. These asylums were announced already in the first giving of the law (Ex. xxi. 13), these regulations were also fixed before this (Lev. iv. 2), and the law with respect to them was more widely developed later (Deut. xix. 1–13.)

These were to be located on three circuits of the land, on both sides of the Jordan; and the roads leading to them should be well kept, so that the avenger of blood should not be able to overtake and slay the innocent fugitive through a long and wearisome and difficult road. [The Jewish tradition held that the cities east and west of the Jordan must correspond with each other; that the three on each side must be equally distant from each other; that the cities must be unwalled—of considerable size, have all the necessaries and conveniences of life, both material as water, markets, *etc.*, and moral as teachers' schools; in short, be a complete little world. HIRSCH says that the שְׁגָגָה or error did not include mistakes occurring through their carelessness, but only cases which could not have been calculated upon, or which could not have been avoided by ordinary human foresight. He adds that their protective character belonged in a secondary sense to the Levitical cities, but was the prominent characteristic of these six cities. Levitical or priestly cities were chosen partly because they would be first resorted to in the administration of justice, and partly also because the land and the people were the Lord's, and the priests were His representatives; and the crime of shedding blood was pre-eminently offensive to Him, and left its stain upon His land; and therefore those charged with this crime and yet innocent, were to seek refuge in His cities and under His protection. The right and duty of revenge for violations of justice was universally recognized among the ancients. It was exercised at first by every member of the family. It was later restricted in its exercise to some one member, generally the next of kin. It was greatly modified in its application by this Mosaic institution and its attendant features. The Goel—"is that particular relation whose special duty it was to restore the violated family integrity, who had not only to redeem landed property that had been alienated from the family (Lev. xxv. 25 sq.), or a member of the family who had fallen into slavery (Lev. xxv. 47), but also the blood that had been taken away from the family by murder." OEHLER in KEIL'S *Com.*—A. G.]

The right of asylum created also, according to ver. 15, for the stranger, even those who were merely sojourners in the land. But it was only a free city actually to those who had committed manslaughter, and that without design. The murderer, on the contrary, who fled to it for refuge, ran directly to the bar of judgment and to death. Even the homicide was only protected at first from the rage and violence of the avenger.* His ultimate freedom from the penalty of death depends upon a variety of conditions. The fugitive must at first stand before the gates of the city of refuge, and state his case to the elders, in order to secure admission into the city, and its protection against the avenger. He had thus to vindicate himself before a judicial investigation.† Then he could not leave the city of refuge until a fixed terminus was reached. If he wandered from its jurisdiction, the avenger might slay him. As he thus stood, on the one side, under the protection of the free city, the authority of the Levites, and the special protection of Jehovah, to whom the Levite cities as peculiarly holy belonged, so he was, on the other hand, in a certain measure banished from his hearth and home. The terminus moreover for the close of this exile is very remarkable. When the high-priest dies, who is anointed with the sacred oil, he may return to his inheritance in safety. This entirely peculiar method of atonement, rests truly upon the idea that the great event of the death of the high priest covers with respect to God, a mass of sins which have risen from ignorance or mistakes, and causes them to be forgotten by men, and thus forms a terminus or bound which even the avenger of blood must respect. Thus even in a moral sense great national calamities—such as the death of the high priest would be regarded in Israel—have something expiatory in their nature; old enmities and dissensions are lost in the national sorrow. In the interval moreover the hope of the fugitive was kept alive awaiting this terminus, while the passion of the avenger was abated. KEIL holds especially from the statement that the high priest was **anointed with the holy oil** that the death of the earthly high priest, typified that of the heavenly, who through the eternal Spirit offered himself without spot to God (Heb. ix. 14). It is definitely declared that the priests had to bear the sins of the people; the high priest especially making an atonement stood with his censer between the dead and the living, and his intercession, as his priestly steadfastness when in peril of death, had a somewhat

* [Jewish Rabbis held that in cases of this crime—where there was no kinsman upon whom the duty fell to revenge the blood shed—the court would appoint one—A. G.]

† [So strictly was this interpreted by the Jewish doctors, that even when committed in the presence of the court, the crime could not be punished until a judicial examination. In such a case, however, the court which was to sit and adjudicate the case must be a different one from that before which the offence was committed. The functions of a judge and a witness were in their view not lodged in the same person.—A. G.]

atoning character, as probably also his death. Still we must emphasize the fact that this dynamic or moral efficacy of his death is not mentioned among the definite types of the Old Testament, and could not be so mentioned, since the death of the high priest was not always edifying. [KEIL: "In these regulations all the rigor of divine justice is manifested in the most beautiful concord with His mercy. Through the destruction of life, even when not wilful, human blood had been shed and demanded expiation. Yet this expiation did not consist in the death of the offender himself, because he had not sinned wilfully. Hence an asylum was provided for him in the free city to which he might flee, and where he might remain, not as an exile, but under the protection of God, until his sin was expiated by the death of the high priest. The fact that the death of the high priest was regarded as expiatory is evident from the clause, "who has been anointed with the holy oil," which would appear unmeaning and superfluous on any other view. The anointing with the holy oil was a symbol of the communication of the Holy Ghost, by which the high priest was empowered to act as mediator and representative of the nation before God, so that he alone could carry out the yearly and general expiation for the whole nation on the great day of atonement. But as his life and work acquired a representative signification through this anointing with the Holy Ghost, his death might also be regarded as a death for the sins of the people, by virtue of the Holy Ghost imputed to him, through which the unintentional manslayer received the benefits of the propitiation for his sins before God, so that he could return cleansed to his native town without further exposure to the avenger of blood. But inasmuch as, according to this view, the death of the high priest had the same result in a certain sense, in relation to his line of office, as his function on the day of atonement had had every year, the death of the earthly high priest became thereby a type of that of the heavenly One, who through the eternal (holy) Spirit offered Himself without spot to God, that we might be redeemed from our transgressions, and receive the promised eternal inheritance. Just as the blood of Christ wrought out eternal redemption only, because through the eternal Spirit He offered Himself without spot to God, so the death of the high priest of the Old Testament secured the complete deliverance of the manslayer from his sin, only because he had been anointed with the holy oil, the symbol of the Holy Ghost." The death of Christ our High Priest avails to release those who have fled for refuge to Him from all the penalty which their sins deserve. And as the high priest was a type of Christ, his death, as the anointed one, and anointed with the Spirit of life and holiness, had a typical efficacy, and released those who had fled for refuge from the avenger to the priestly cities, and representatively at least, to the city of the high priest. That it is not expressly mentioned as a type by no means excludes it from that relation, nor does the mode or features of the high priest's death affect its typical any more than its real efficacy.—A. G.]

As the acquittal of the unintentional homicide was not unconditioned, so also the restraints of the avenger are not unlimited. The Goel was legally the nearest relative, or in his default the relative next removed (see the book of Ruth), and ultimately the whole family. In actual life however it was that relative of the slain person who felt most deeply the injury which had been inflicted upon him, and would rather die with the slain, than not to claim back his blood, *i. e.*, leave it unavenged. The impulse of blood revenge was therefore, and still is, the original natural impulse of retributive justice, the source of all criminal jurisprudence. But since the avenger is blinded with passion—and unrestrained pursuit of revenge as a passion always engenders fresh revenges, as is seen, to this day among certain tribes and peoples, *e.g.*, in Arabia—so the law steps in between the avenger and his victim, restrains him in the exercise of his right (and duty) by the judgment of the community, in order that the more natural form of revenge may pass more and more into the unimpassioned decision of the public court and justice. Thus the right of refuge and of revenge stand over against each other, and each exerting a modifying and shaping influence upon the other. In a legal point of view the avenger may still kill the homicide with impunity; and is indeed the executioner of the sentence of the court, if the congregation, or the court of the congregation (*i. e.*, the local court of the city of refuge, or perhaps the highest tribunal of the whole community), should adjudge the homicide a murderer. [The order seems to have been this. The manslayer presented himself to the elders of the city of refuge and stated his case; upon that they received him, and if the charge of crime was pressed, he was to be handed over to the community to which he belonged, and then fully tried. If they found *him* innocent of intentional murder, he was remitted to the protection of the city of refuge; if otherwise, he was delivered to the avenger.—A. G.]

3. **The distinction between homicide and murder.**—Vers. 16–28. The signs of murder as to the mode. The use of a deadly weapon of iron, or, if heavy enough to cause death, a stone, or of a heavy piece of wood (Cain's club). [The use of such weapons dangerous to life would imply some evil intent—were presumably proof of a malicious purpose.—A. G.] The motives are hatred and enmity. The means employed an artful plan. Unintentional homicide, on the other hand, might occur from "sudden thrust, a hunting around of a weapon, without enmity; or the casting of a stone without a purpose to injure, or in ignorance of any one in danger, and in cases in which it could then be known that no enmity, no ill-will existed. [See the cases illustrated Deut. xix. 4, 5.—A. G.] In the former case the avenger takes his course, but in the latter **the congregation shall judge**, *i. e.*, actually determine, and so rescue the manslayer from his pursuer. As to the manslayer even the sentence **the avenger may kill him whenever and wherever he meets him, lights upon him**, comes under legal limitations, because otherwise the revenger might designate every homicide as a murderer.*

* [HIRSCH: At the death of the high priest, the homicide returned to his home and possessions, but not to his social position and official honor, even where these

4. **The judgment upon the murderer and his motive.**—Vers. 29–34. The manslayer can only be convicted of murder by the evidence of several (Deut.: two or three) witnesses. The testimony of a single witness is not sufficient. But if convicted, then he was not to be released upon any expiation, or ransom, or sacrifice, as was done among the heathen nations, by the old Germans, and even in the church of the middle ages. Even the mere manslayer cannot be released from his sentence, that he must remain in the city of refuge until the death of the high priest. For whoever is guilty of blood has defiled and desecrated the land; he has stained it with blood, and there is no atonement for these but the blood of the murderer. If he remains unpunished, then the judicatory itself appointed to administer retributive justice defiles the land, the holy land, in which Jehovah dwells with His people—Jehovah as the sacred personality among His people, whom He has trained to a life of sanctified personality. Thus here too the law forms a sacred pedagogic—a method of training by which men are led upwards from the merely natural to the spiritual life. As Moses thus provides for or regulates the oath, the offering, marriage, divorce, the vow, the revenge of jealousy, so now also the blood revenge, in order to lead it to the ideal goal, where the whole society of the people, the entire community, is made responsible for the execution of the penalty or curse resting upon the shedding of human blood. Comp. this *Comm.* Gen. ix. 5, 6. [**No satisfaction.**—Vers. 31, 32. "The permission to make compensation for murder undoubtedly mitigates in practice the system of private retaliation, but it does so by sacrificing the principle which is the basis of that retaliation itself. Resting ultimately upon that law of God, "that whosoever sheddeth man's blood, by man shall his blood be shed," it bids men rest content with a convenient evasion of that law, and connects the authority given to men to act as God's ministers in taking life for life, with a warrant for enabling the kinsmen of a murdered man to make gain out of his murder. **For I the Lord dwell**—an emphatic protest against all enactment or relaxation of laws by men for their own private convenience." *Bib. Com.* These words too contain the very principle and sum of the whole law above, *viz.*: this sacredness of human blood or life—since man is made in the image of God.—A. G.]

For the literature see WINER's *Real-Worterbuch*, art. "Freistatt." DANN: *Ueber den Ursprung des Asylrechts, etc.*, Leipsic, 1840. COWLES *on the Pentateuch*, pp. 280–284. J. D. MICHAELIS, *Laws of Moses*. SMITH's *Bib. Dict.* arts. "Cities of Refuge" and "Revenger of Blood."

DOCTRINAL AND ETHICAL.

The Levites were specially cared for. They are to be, on the one hand, without large possessions, and, on the other, without care, but, above all, intimately connected with the people; an ideal for an ecclesiastical and spiritual class for all time. The hierarchy of the middle ages did not observe this. It took the tithes, but took with them also the landed property. It reversed the Old Testament relations. It did not dwell with the people, but left them to dwell by themselves. And while men who were pursued for an unintentional crime found safety among the Levites in the cities of refuge, under the hierarchy men who were more innocent than unintentional homicides ran directly to their death, into the very tortures of the inquisition. But the right of sanctuary which the churches offered them was a faint reflection of the Old Testament cities of refuge.

The refuge opened in the bosom of the Levitical cities for those who were pursued by the revenger of blood; how great and true a preparation to the New Testament was this union of holiness and mercy.

But the sharp distinctions which are made with respect to these fugitives, between actual murderers and real homicides, are a divine testimony against the fatuities of modern liberalism, and especially against the abominable lie of materialism, which strips all crimes of their guilt.

["The atoning death of the Saviour casts its shadow before on the statute book of the law, and on the annals of Jewish history. The High Priest as the head and representative of the whole chosen family of sacerdotal mediators, as exclusively entrusted with some of the chief priestly functions, as alone privileged to make yearly atonement within the Holy of Holies, was pre-eminently a type of Christ. And then the death of each successive high-priest presignified that death of Christ by which the captives were to be freed, and the remembrance of transgressions made to cease." *Bib. Com.*—A. G.]

HOMILETICAL HINTS.

The beautiful and suggestive union of the Levitical cities and the cities of Refuge, the instructive element in the regulation of the Levitical cities. The sense of justice is consecrated and sanctified in the establishment of the cities of refuge. The wisdom which shines in the union of the two institutions. The distinction between the murderer and the homicide, a fundamental distinction in all criminal jurisprudence. The justice in the limitations of the right of Asylum. Blood revenge as the root of the courts of law, and these courts as abolishing the blood revenge, just as jealousy is the root of marriage, and marriage is the destruction of jealousy. The difficult and ever new and repeated effort for the reconciliation of judgment and mercy, or even of equity and grace. The reconciliation between the rights of the dead and the rights of the living. The rights of the dead or slain one. The rights of the living. The atoning element in the occurrence of great catastrophes upon the land or on the people. Illustrated in the death of the High Priest. [The sacredness of human life in its relations to society and in its relations to God. How God guards and restrains the working of mere blind revenge, and yet cherishes and gives exercise to

were hereditary. All other transgressors, when they were atoned for, were restored to the honors and offices they enjoyed before, and were qualified to hold new positions, but the unintentional murderers were excluded.—A. G.]

the sense of justice. Crimes unpunished bring guilt upon the authorities and courts. HENRY: "Here is a great deal of good law and of good gospel. It is here enacted, 1. That wilful murder should be punished with death, and in that case no sanctuary should be allowed, no ransom taken nor any commutation of the punishment accepted; the murderer shall surely be put to death. The redemption of the life is so precious that it cannot be obtained by the multitude of riches. 2. That if the slaying was not voluntary, nor done designedly, there was safety in the city of refuge. The protection was under law. It was a remedial law, and all its provisions must be strictly observed. There is here a great deal of good gospel couched under the type and figures of the cities of refuge. (See Heb. vi. 18.) As, 1. There were several cities, so that the manslayer might easily reach them, so although there is but one Christ, yet He is a refuge at hand. 2. The manslayer was safe in any of these cities, so all who have fled to Christ are safe, Rom. viii. 1. 3. Even strangers and sojourners might have the benefit of these cities, so in Christ Jesus there is no difference between Greek and Jew. 4. If the manslayer left the city to return to his own home, he lay exposed to the avenger of blood, so those that are in Christ must abide in Christ; it is at their peril if they forsake Him or wander from Him. Drawing back is to perdition." WORDSWORTH: "Not only does blood pollute the land, but they also who connive at murder when they ought to punish it, are said here to pollute it. Is it then competent to man to abolish capital punishment for murder?"—A. G.]

FOURTEENTH SECTION.

The Imperishability of the Tribes, and the tribal Inheritance in Israel; or the Limitation of the Right of Marriage of Heiresses.

CHAPTER XXXVI. 1–13.

1 AND the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of
2 Israel: And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.
3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto[1] they are received; so
4 shall it be taken from the lot of our inheritance. And when the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away
5 from the inheritance of the tribe of our fathers. And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of
6 Joseph hath said well. This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry[2] to whom they think
7 best; only to the family of the tribe of their father shall they marry. So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep[3] himself to the inheritance of the tribe of
8 his fathers. And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his
9 fathers. Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own
10 inheritance. Even as the LORD commanded Moses, so did the daughters of Zelo-
11 phehad: For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters
12 of Zelophehad, were married unto their father's brother's sons: *And* they were married into[4] the families of the sons of Manasseh the son of Joseph, and their

13 inheritance remained in the tribe of the family of their father. These *are* the commandments and the judgments, which the LORD commanded, by the hand of Moses, unto the children of Israel in the plains of Moab by Jordan *near* Jericho.

[1] Marg. *unto whom they shall be.*
[2] Marg. *be wives.*
[3] Marg. *cleave to the, etc.*
[4] Marg. *to some that were of the families.*

TEXTUAL AND GRAMMATICAL.

[Ver. 2. DE WETTE: our; but the suffix refers to the speaker, the head and representative of this Gileadite family.—A. G.]

[Ver. 3. The construction is irregular; but the sense is clear. KEIL, KNOBEL, refer לָהֶם to מַטֵּה, the tribe regarded according to its numbers. It refers rather to the daughters, the tribe which should be to them, into which they should marry.—A. G.]

EXEGETICAL AND CRITICAL.

This closing section of the book of Numbers may seem in the eyes of modern critics, as a mere unimportant notice, or incident; but it forms, viewed in its typical tendency, and according to the character of the Book of Numbers, a proper and fitting completion of the organization of the people of God, the hosts of Jehovah. Under the form of an occasional and special law, it establishes the typical perpetuity of the tribes of Israel and their inheritance in Canaan. The essential elements have already been considered in the comment upon chap. xxvii. The conditional gift of Canaan to Israel for all time is here presupposed. The consequence of this grant was the division of the land among the particular tribes by lot. Jehovah gave to each tribe its inheritance by lot. And as the inheritance must remain in its integrity, so also must the tribe; and indeed as the tribe, so also the individual family and the individual household, as the ordinance with respect to the levirate marriage, and the year of jubilee, clearly prove.

But now this fixed destination seemed to be endangered, by the law recently enacted, in regard to the inheritance of daughters; and the chief fathers of the Gileadite branch of the tribe of Manasseh, bring out this danger in the interests of their tribe. If the daughter-heiresses of Zelophehad married, out of their own tribe and carried over with them their inheritance, then their inheritance would be actually lost to the tribe at present, and definitively and permanently lost through the law of the jubilee, since at that time it would fall to the legal foreign heir.

Even although it had been purchased by the Manassites in the interval, [They rested their statement of their case upon what they correctly supposed to result from the distribution of the land by lot. What was so directly given by God could not be alienated. KEIL: "Strictly speaking, the hereditary property would pass at once, when the marriage took place, to the tribe into which an heiress married. But up to the year of jubilee it was always possible that this hereditary property might revert to the tribe of Manasseh. If the marriage were childless, it would do so." In other cases the year of jubilee would confirm the alienation of the inheritance. If the tribe had purchased it of the heiress, the year of jubilee would relinquish the title so acquired, while it would not disturb, but ratify the rights of the husband of the heiress. The year of jubilee afforded no relief in the case supposed.—A. G.]

Moses solves the question according to the divine direction, by regulating the marriage of heiresses; they may marry to whom they think best, only to the family of the tribe of their father. The right, therefore, to freedom in marriage is limited or conditioned by the order and necessities of the popular, social or national life. It is then related, vers. 10–12, that in accordance with this direction, the five daughters of Zelophehad were married to their [4]father's brother's sons, *i. e.*, literally their cousins. [The Hebrew term, however, though ordinarily used to denote a father's brother, is used in a wider sense, so that it admits of being rendered a friend or kinsman—those of their own kin or tribe.—A. G.]

It is with this theocratic conception as with the law of the jubilee, and other similar institutions. They melt away in the light of reality, but with that their typical and ideal significance appears all the more clearly. The inheritance which God gives remains sure not only to the people of God as a whole, and to the tribes in particular, but even to the individuals which compose the tribe. The antiquity, and the genuineness of these records is clear, not only from this law, but from many other similar institutions. The conclusion sets before us a definite lawgiving in the plains of Moab, which commences with the new census in chap. xxvi. [**These are the commandments and the judgments.** The words include all that was enacted after the Israelites reached the plains of Moab, and to which the history of Balaam serves as an introduction. KEIL: "He, places the lawgiving in the plains of Moab by the side of the lawgiving at Mount Sinai (Lev. xxvi. 46; xxvii. 34), and brings it to a close, though without in any way implying that the explanation (בֵּאֵר Deut. i. 5) further development and hortatory enforcement of the law and its statutes and judgments, which follow in Deuteronomy, are not of Mosaic origin."

DOCTRINAL AND ETHICAL.

The book of Numbers closes with an apparently incidental and unimportant regulation of the law: but here as with the analogous incidents of the blasphemer (Lev. xxiv. 10) and the

history of the Sabbath-breaker (chap. xv. 32), a great universal, theocratic thought is brought out and presented under a particular and isolated historical fact. In the first case it is the holiness of the name of Jehovah, as He is the covenant God of Israel, and represents the Israelitish religion itself; in the second case it is the sacredness of the Sabbath as the central point of the Israelitish religious service, its worship and its feasts; while here it is the thought of the sacredness of the Israelitish inheritance in its division among the tribes—in a typical sense the unchangeable and everlasting assurance of the divine inheritance for the people of God, in its consecrated membership.

HOMILETICAL HINTS.

The secure position of the tribes by the law. The sacred nature of family, tribal and national types. The species of animals, not to speak of the races of men, a thought of God. This true even of the characteristics of individuals. Still this definiteness does not exclude the growth of new national types, for the creative power of God is still working in the existing world, as is evident from every individuality as a new microcosmic creation. (Traducianism, creationism and the theory of pre-existence are only relatively true.) The relegation of the divine creative energy to the inconceivable past is opposed to the belief in the living God. God, in His wisdom, joins the living principle to the genealogical pre-conditions, and preserving the original types, forms new varieties.

[Here, however, we must not lose sight of the reason of this special provision, in any statement of a general law with respect to the permanence of types, in consistency with the origin and growth of new varieties. The provision here, like all the other arrangements peculiar to the Jewish people, lies enclosed in the ends for which that people existed. It was necessary to the ends designed, and is to be considered, 1. In its connection with the whole genealogical history and life of the people, and 2. In its typical bearing, with respect to the inheritance of God's people.—A. G.]

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